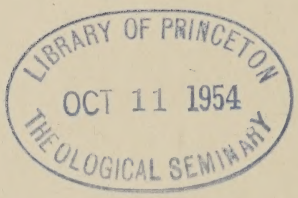

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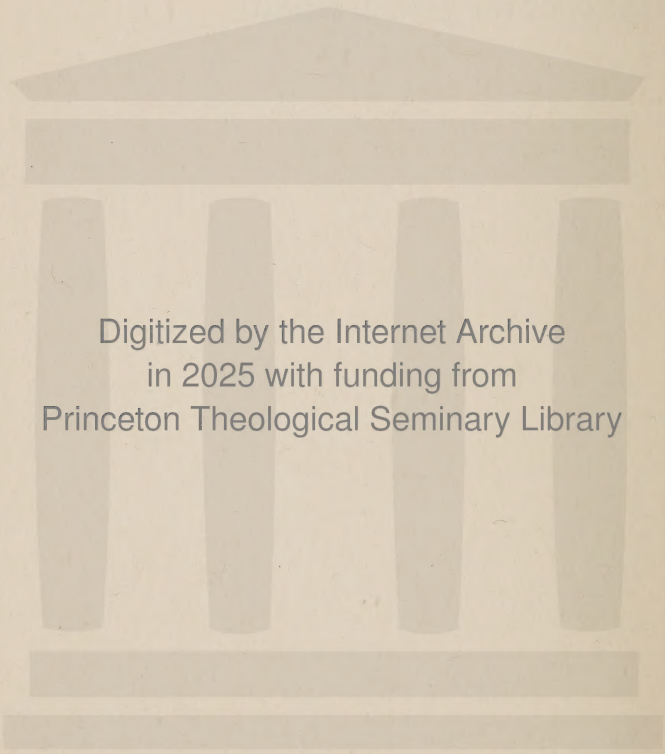
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THE Education of the Jewish Child

A Study of
200 Reform Jewish Religious Schools

BY Rabbi Richard C. Hertz, PH.D.

Union of American Hebrew Congregations

NEW YORK, 1953

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PRODUCED IN U. S. OF AMERICA

To my wife

FOR HER COMPLETE UNDERSTANDING AND
CONSTANT ENCOURAGEMENT

Editor's Introduction

In 1924, the Director of Education of the Union of American Hebrew Congregations made a survey of the one-day-a-week schools throughout the country. An elaborate questionnaire, covering various phases of school work, was sent to the schools, and one hundred and twenty-five schools affiliated with the Union of American Hebrew Congregations answered them. The replies were sufficiently representative to enable us to generalize concerning the educational situation at that time.

In 1948, Rabbi Richard C. Hertz, who was pursuing courses in education at Northwestern University, undertook as his thesis for the degree of Doctor of Philosophy another such survey of the religious schools affiliated with the Union. The present study is a result of this survey and brings the facts of Jewish education in the Reform congregations up to 1948. Since Dr. Hertz had before him the *Survey of 125 Religious Schools* issued by the Union in 1925, it was possible to make comparisons and to see what changes have taken place in a generation.

The present study shows that there has been con-

siderable improvement along many lines. When we seek the essentials and ask ourselves in what major ways has Reform Jewish education been improved, we turn to two primary topics: the time given to Jewish religious education and the quality of that education. It is pleasant to report that there has been progress in both directions.

Two years ago the Commission on Jewish Education prepared a curriculum which provides for instruction three days a week in all grades beginning with the fifth. Alas that this course of study is not yet standard practice in many of our schools; most of the schools are still satisfied with a meager one day a week of instruction. However, there is a definite tendency on the part of our schools to lengthen the session on Sunday and to increase the number of sessions by an additional day or two during the week.

The general attitude to the question of the study of Hebrew in the school has likewise improved, as is indicated by the fact that almost 99 per cent of the larger schools teach Hebrew in some form. In all the schools the proportion of children who take Hebrew is noticeably larger than in 1924. What is true of the number of schools teaching Hebrew is also true concerning the increase of time given to that study.

The quality of instruction has likewise been improved in several other respects. This is true with regard to teacher training, methods, and textbooks. More communities now recognize the need for the

professional training of teachers before they are entrusted with the task of Jewish education. Whenever such courses are arranged, either through local colleges of Jewish studies or through teacher training classes under the auspices of the congregation, the teachers are introduced to new methods and techniques, using both general and Jewish material such as our teacher's books and THE JEWISH TEACHER.

The most significant improvement was probably in the field of developing a textbook literature. In 1924, only one year after the Commission on Jewish Education was organized, we had practically no textbook literature for Jewish education—not one series of history textbooks, or Biblical literature, or customs and ceremonies that would meet even minimum pedagogic criteria. Now the work of the Union of American Hebrew Congregations has resulted in the creation of over 350 books, monographs, plays, guide books, and other related literature for children, teachers, young people, and adults. Furthermore, these publications have led to an almost universal acceptance of a standard series of texts for our schools.

Members of boards of trustees of congregations and schools, members of religious school committees, and thoughtful laymen in general are now concerned with an analysis of the condition of Jewish education today and with searching for tomorrow's directions. Jewish parents are coming to realize that unless they can give their children a sense of deep-rootedness in

the Jewish spiritual heritage, the next generation may be lost. Jewish education is therefore of greater concern to people today than ever before.

We are grateful to the author for this survey which gives us the facts of Reform Jewish education as of now. More important, however, than what exists in our system of Liberal Jewish education is a knowledge of what is still lacking, what is still to be done. Dr. Hertz's study should serve to call our attention to the important steps to be taken to increase and intensify Jewish education in the ranks of our Liberal synagogues in America.

EMANUEL GAMORAN

Acknowledgments

No more important problem confronts present-day Reform Judaism than building a system of education by which its spiritual values can be effectively transmitted from one generation to another. The first step in such a process is to take stock of what is on hand: examine the system now in use with a view to improving it wherever possible.

This study represents the initial step. It is based on a doctoral dissertation submitted in 1948 at Northwestern University. The idea was first suggested by Dr. Emanuel Gamoran, director of education of the Union of American Hebrew Congregations, who undertook a similar study when he assumed his duties in 1924. The other person who indicated a strong need for this study was Dr. Abraham N. Franzblau, professor of Jewish education at the Hebrew Union College-Jewish Institute of Religion and dean of its School for Teacher Training. Both Dr. Gamoran and

Dr. Franzblau encouraged me to believe that such a survey would make a significant contribution to educational research. With the limited facilities and financial resources at the disposal of the Jewish education movement today, there is a great paucity of scientific information. This survey fills in a gap with some detailed data. For their personal interest, cooperation and counsel, a great debt of gratitude is here recorded to Dr. Gamoran and Dr. Franzblau. Dr. Franzblau was particularly helpful in his constructive criticisms at the time the questionnaire for this survey was being developed. Dr. Gamoran's critical judgment was of great help in preparing the manuscript for publication.

Securing the data was in many respects a cooperative venture. Thanks are due to the chairman of the Commission on Jewish Education, Dr. Solomon B. Freehof, who gave official endorsement to this research project and thus made it easier to secure data. Being an American Reform rabbi enabled me to communicate with my colleagues in the field of Reform Jewish education. To them, my fellow members of the Central Conference of American Rabbis, I want to express my deepest appreciation. Without their cheerful and prompt response to the lengthy questionnaire sent them, it would have been impossible to undertake this survey. Several hours and much detailed information (often not at one's finger-tips) were required to fill out the questionnaire. Only their

personal friendship and deep interest enabled me to complete what would otherwise have been an unending task.

I also want to thank Dr. Jacob R. Marcus, professor of Jewish history at the Hebrew Union College-Jewish Institute of Religion; Dr. Ray A. Billington, professor of history at Northwestern University; Dr. Samuel M. Blumenfield, president of the College of Jewish Studies, Chicago; Dr. Murray H. Leiffer of Garrett Biblical Institute, Evanston; the librarians of the Hebrew Union College Library, Northwestern University, University of Chicago, Newberry Library, College of Jewish Studies, Garrett Biblical Institute, and all their unnamed assistants who cooperated so graciously in placing materials at my disposal.

To the trustees and members of Chicago Sinai Congregation I owe a special debt of gratitude for enabling me to carry on this research at the same time I was ministering to them. Whatever I have learned here will be applied to our joint labors at Sinai. Mrs. Ruth Weiss Wexler, my secretary, was indefatigable in typing the manuscript. Arthur Bierman, a student of statistics at the University of Chicago, was most helpful in tabulating the returns and compiling statistical summaries.

I want to record my grateful thanks to two loyal friends in Chicago, Harvey Kaplan and Ralph Michaels, without whose generous encouragement this volume could not have been published.

To Rabbis Leon Fram, Roland B. Gittelsohn, and Mordecai I. Soloff, the reading committee of the Commission on Jewish Education, I am grateful for their critical reading of the manuscript and for many helpful suggestions.

To Mr. M. Myer Singer I am grateful for the generous contribution of his talents in the skilful handling of the typography and design of this book.

Finally, to Dr. Frank M. McKibben, my doctoral committee chairman and adviser while I was earning my Ph. D. degree at Northwestern University, I owe an endless debt of appreciation for having given so generously of his incisive thinking and critical judgment. His rare catholicity of spirit enabled him to comprehend what may have seemed like a uniquely Jewish problem but which basically must be met and solved by all men of good will who believe in the spiritual values of religious education.

R. C. H.

Chicago, Illinois
December, 1949

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THE

Education of the Jewish Child

The Present Crisis in the Jewish Religious School

THERE IS A CRISIS in the Jewish religious school today. Parents are in a ferment over it. They want to give their children some background in the faith of their fathers. They want their children to grow up not as religious illiterates but with positive attachments to Israel's heritage. So they send their youngsters to religious school.

But what happens?

They often come home bored, rebellious, overwrought. Why? Are the religious schools not doing their job? If not, what are they doing? Wherein are they failing?

And wherein are they succeeding? For not even the severest critic can say no progress has been made.

Here is a progress report of the last twenty-five years in Jewish education among American Reform

Jewish congregations. The story of how Jewish religious schools first arose is told. Wrestling with definitions, objectives, aims, and goals is part of the quest for a more effective education of the Jewish child. Facts and figures speak for themselves. So does the progress—and the disappointments.

So many of our temples have beautiful stained-glass windows in their sanctuaries. But you can't see the rich colors of those windows from the outside. You have to come inside to see.

This book takes you inside our temples for a look at the Reform Jewish religious schools of America.

Parents will not find the Messianic answer here. But they will have a greater understanding of the difficulties—and how to overcome them with intelligence and devotion. They will realize what makes a good religious school.

And perhaps that is where to begin.

PART ONE

The Problem of Reform Jewish Education

CHAPTER I

How Reform Jewish Education Began

Reform Judaism came to America from Germany on the winds of nineteenth century Enlightenment. There, rationalism and romanticism had combined to influence all avenues of thinking, including religion. Originating as a layman's movement of protest against traditional ritual and ghetto confinement, the new spirit of Reform soon attracted the sympathetic attention of rabbis who themselves had obtained a modern, secular education in the great German universities. These men were favorably impressed with the potentialities of ritual reforms as a means of stemming the flight to the baptismal font. They threw their tremendous scholarship into the study of historical Judaism. Their findings helped to establish a new science—the "Science of Judaism." [1]

By applying scientific methods of research to the

literature, history, theology, and folk customs of the past, early Reform rabbis undergirded the movement with deep roots of Jewish tradition. Once having found those elements of religious practice which were changeable, they searched for the permanent and unchanging. The combination of adjustment and adaptation became the *modus vivendi* of Reform Judaism. It offered a religious message in keeping with the social and spiritual needs of the times.[2]

Many Jews sympathetic to the abortive revolutions of 1830 and 1848 turned to the land of hope and promise across the Atlantic. There they hoped to find a home in which the natural rights of every man, including the right of economic opportunity and religious freedom, could be freely and fully exercised. As immigration from Germany and Austria flowed to America during the middle decades of the nineteenth century, many of these hopeful newcomers pushed westward across the Alleghanies, into the Ohio Valley and Mississippi frontier.

They came to Cincinnati, Louisville, St. Louis, Chicago, and other western settlements. Railroad and water transportation were developing at this time, and wherever business opportunities opened up, there they drifted in hopes of building a promising future.[3]

America's leavening spirit was infectious. Socially and intellectually, the winds of progress, liberalism, and reform were blowing with centrifugal force. A

reform philosophy was inspiring men and women to uproot capital punishment and imprisonment for debt, slavery, intemperance, and war; to agitate for the full rights of women and for the humane treatment of the insane and the criminal. The faith that institutions exist to be improved, that the law of society, like that of physical nature, is change, and that above all, human improvement and progress are inevitable, formed the spiritual climate which nurtured successive groups of immigrants who clustered in the rapidly growing frontier communities of America.[4]

Here was an environment conducive to the development of a religious thought born in Germany but now becoming peculiarly indigenous to America. Paralleling the growing spirit of reform in other areas of American life, Reform Judaism revolted against the supernaturalism, blind authority and dead dogmas of the past. It was no accident therefore that Reform Judaism developed in the ferment of rising America.

A key date around which the future of Reform Judaism centered was the year 1846, when Isaac Mayer Wise, a young Bohemian rabbi full of enthusiasm for the new outlook, arrived in America. True, there had been evidences of Reform Judaism before his arrival. In 1824 twelve members of Congregation Beth Elohim of Charleston, South Carolina, resigned to form a more liberal congregation.[5] Reform-Vereine, societies for discussions on the prob-

lems of Reform, were formed in other cities—Baltimore, New York, Philadelphia, and Chicago.[6]

But with the coming of Rabbi Wise, a new era began. Dr. David Philipson's estimate of Wise's influence is no exaggeration: "More than any other man, he stamped his individuality upon the history and development of Jewish life in the United States." [7] He was the founder and leader of the three main organizations of Reform Judaism: the Union of American Hebrew Congregations (founded in 1873); the Hebrew Union College (founded 1875); and the Central Conference of American Rabbis (founded 1889).[8]

Regardless of whether congregations who today consider themselves Reform were organized as Reform congregations or whether they grew out of older, Orthodox constituencies, a central concern of theirs was always the question of education. What was the synagogue or temple going to do for the religious background of the youth? How were the great traditions of Israel to be transmitted to the new generation?

The answer of the early American Jews was to set up a replica of the type of educational institution they had known in Europe. There, a parochial type of school had been customary, where attention was given to the common branches of learning and additional instruction in Jewish religious tenets, Hebrew prayers, and Bible reading in the German translation.

In Chicago, for example, Kehilath Anshe Mayriv, organized in 1847 as an Orthodox synagogue, was faced with the problem of what to do about the education of its members' children.[9] When it built its new synagogue in 1853, two rooms were provided in the basement for a parochial day school, the first such school to be opened in Chicago. Modeled after the European type, it offered instruction in Hebrew and German as well as in subjects generally taught by other primary schools. Ten hours of weekly instruction were given to German and grammar, eight hours weekly to English; prayers and readings from the Pentateuch were given five hours; and catechism in the Jewish religion and Jewish history were discussed two hours weekly. Arithmetic, geometry, drawing, singing, and geography were also taught. The common school branches were presided over by non-Jewish teachers, while Hebrew was taught by the congregation's cantor, *shochet* or rabbi.[10]

Parochial day schools of this type were not destined to survive long among Reform congregations or even among Orthodox groups gradually evolving toward the Reform point of view. Though such schools served a useful function for the foreign-born generation gradually acclimating itself to America, they succumbed before a new institution better adapted to the educational needs of the growing Jewish community.[11]

The reasons for this are not hard to find. Between 1825 and 1860 Horace Mann and the leaders of the

free public school movement were struggling to establish a new institution in American life. By the time of the Civil War tax-supported, free public education had won its battle against privilege and reaction. Backed by labor's support in the larger cities, the public school no longer bore the stigma of a pauper's prison. It had become a school for the great majority of American children of all classes.

Congregations, therefore, no longer felt obliged to maintain private institutions and pay salaries to teach what the public schools were offering to every taxpayer's children. When public schools were established and taught the common branches of learning, Jewish congregations only needed to provide facilities for religious education.

Furthermore, resistance to the idea of educational segregation was unconsciously at work among the early Reform Jews of America. They maintained that speedy Americanization was a necessity for their adjustment to the new age of progress. They wanted to accept and be accepted by their non-Jewish neighbors as equals. Public schools appeared to promise quicker integration of their children into a democratic society. That promise appealed to them. Their line of reasoning went something like this: the place for a growing youngster is in one of the public schools, where he can learn English without a German accent and where he can make friends for life with other children of the neighborhood. The Euro-

pean system of segregated, denominational education should be abandoned.

By the time of the Civil War, therefore, the time had come to discard what ran counter to their educational philosophy and to institute a new system for teaching Judaism: the Sabbath or Sunday school.

On February 4, 1838, the first Jewish Sunday school in the United States had been organized by Rebecca Gratz in connection with the Orthodox congregation Mickve Israel, Philadelphia.[12] Opened to all children in the community it offered instruction in Biblical history and essentials of belief.

A few months later a Sunday school was organized at K.K. Beth Elohim in Charleston, South Carolina, with the assistance of Miss Gratz through the weekly lessons she prepared for her pupils in Philadelphia. This was the first Jewish Sunday school organized in an American Reform congregation.

The idea caught on. Other congregations followed suit. Sessions were usually held on Sunday mornings and in many instances on Saturday and Sunday mornings.[13] Subjects taught were Biblical and post-Biblical Jewish history, religious and ethical lessons, and Hebrew. There were usually five graded classes, the age of admission being fixed at eight. Some schools introduced a kindergarten class for younger children. Boys and girls attended the school until they were confirmed as a class shortly after the age of thirteen. Confirmation of the graduating class replaced Ortho-

doxy's "bar mitzvah," a ceremony which had always been limited to boys as an individual affair unrelated to their graded progress in school.[14]

Such was the pattern of the new institution. Its prototype had been established in the Protestant Sunday school originating in England in the last part of the eighteenth century.[15] From England it spread to America, where the idea of religious instruction on Sunday mornings took solid root. In 1824 the American Sunday School Union was organized in Philadelphia to coordinate method and materials in the rapidly growing movement. By the beginning of the nineteenth century the Christian Sunday school movement was firmly established here.

Once the public schools made the parochial day schools no longer necessary, the Sunday school seemed like the perfect answer to Reform Jewish education.[16] But as with Protestant Sunday schools, difficulties and problems were immediately confronted: texts, leaflets, methods, teaching aids, classroom materials, teacher training, and the like. It soon became evident that no single congregation could assume the burden of meeting all these problems.

Some kind of standardization was necessary if the Sunday schools springing up all over the country were to do their job efficiently. Only a national organization could mobilize the resources and personnel necessary to carry on a program that would help train teachers, work out uniform courses of study, supply

leaflets and teaching materials, and coordinate efforts in the field.

On June 29, 1886, the Hebrew Sabbath School Union was formed in Cincinnati. In 1893 the Jewish Chautauqua Society was organized for the purpose of promoting adult Jewish education through teacher training. For many years it held annual programs for Jewish teachers, published textbooks and concerned itself with problems of method. In 1903 the Hebrew Sabbath School Union merged with the Union of American Hebrew Congregations and took over many of the Sunday school projects of the Jewish Chautauqua Society. A new department of the Union was organized, known as the Department of Synagogue and School Extension. It not only published textbooks and magazines for Sunday school use but also sent its field secretaries and regional rabbis throughout the country organizing religious schools, stimulating sentiment, gathering resources with which to carry on religious education, and helping congregations to raise teaching standards in their Sunday schools.

In 1923 it was reorganized as the Commission on Jewish Education. Dr. Emanuel Gamoran was called to be its director. The Commission is made up of representatives from the Union of American Hebrew Congregations and rabbis from the Central Conference of American Rabbis. It concerns itself with all phases of Jewish education in Reform congregations.

It makes recommendations, deals with curricular problems, endorses textbooks, arranges teacher institutes, and works in the broader field of youth and adult Jewish education. Scores of textbooks and collateral readers, handsomely printed, have been published by the Union of American Hebrew Congregations through the efforts of the Commission on Jewish Education. It keeps in constant touch with the religious schools of Reform congregations, advising them on latest methods and projects, recommending new teaching aids and helping to raise educational standards.

It was but natural, therefore, that in contemplating this research project, the endorsement of the Commission on Jewish Education should have been sought. But before going to the survey itself, let us turn to a cursory examination of the philosophy and aims of Jewish education that undergird its structure.

CHAPTER II

What Really Is Jewish Education?

WHILE MUCH RESEARCH and writing have been devoted to the method and technique of Jewish education, very little has been done to crystallize exactly in precise terms what Jewish education is. No significant contribution has ever been made that could be called a philosophy of Jewish education from the Reform point of view. In fact, very little writing has been done on the philosophy of Jewish education from any point of view. Apparently pressing problems of practical administration have driven those in the field to give their best talent and research to the many unsolved but persistent pedagogic problems.

Because the meaning and function of Jewish education have not been clarified, no standard of judgment exists with which to measure the effectiveness of teaching. On all sides the hue and cry are raised, both by educators and parents, that Jewish education

has failed our children, that it gives them nothing of lasting value, that it is unnecessary when public schools teach them all that they need for living in America. No one denies that general dissatisfaction exists with the educational set-up of the Reform synagogue. There is a ferment among thoughtful Reform Jews who are casting about for more effective ways of rooting their children in the soil of Judaism.

One assumption that is clearly obvious is that Jewish education is intimately connected with Jewish survival. The entire program of teaching Judaism and Jewish values would be meaningless if Jewish survival were not considered desirable and worth while. In fact, Jewish education is a basic condition for the future survival of American Jewry. Without it, Jewish existence would be meaningless.

Jewish education therefore begins by assuming the existence of positive values having Jewish foundations and religious sanctions.

Gamoran points out that Jewish values may be clarified into two categories: humanistic values, which are of general human worth and contribute to a state of society, and survival values that serve as a means of preserving the identity of the Jewish group.[17] *Humanistic values* emphasize the universalistic tradition in the history of Judaism, great ideas that Judaism has contributed to world civilization—justice, love, mercy, kindness, peace. These are the great ethical ideals first articulated by the prophets

of Israel and later expounded by the sages and seers of rabbinic literature. *Survival values* emphasize the particularistic tradition in the history of Judaism, customs, habits, and observances that have preserved the identity of the Jewish group. One set without the other to complement it and reinforce it would have long ago doomed the Jewish people to extinction.

Another point of view, hardly to be identified with the Reform wing of modern Judaism alone, is held by Alexander M. Dushkin. He believes that the value of Jewish education is to teach a Jewish child how to live intelligently and worthily as a Jew, and particularly those aspects of his life that are Jewish. He believes that the essential spiritual value of Jewish education is to rear the Jewish child in Jewish knowledge and in the literature, history, and customs of the Jewish people.

Other spiritual values in Jewish education can be mentioned here: the development and enhancement of the child's spiritual and ethical sensitivity so that he can be governed by the moral and religious tradition of Jews in his acts and attitudes; the knowledge of the Hebrew language in which the Old Testament, the prayer book, and the great treasures of Jewish literature are written; understanding Jewish history; appreciating Jewish literature; recognizing Jewish culture; developing the ability and desire to participate fully in synagogue and home observances of a religious character; acquiring Jewish learning—phi-

losophy, theology, poetry, the law; and meeting Jewish heroes, scholars, mystics, and teachers; developing an interest and a desire to participate in local, national, and world Jewish affairs; finding the awareness of an essential harmony between the ideals and traditions of Judaism and his happy adjustment as a citizen of the United States.

Such are a few of the spiritual values that challenge the best purposes of Reform Jewish education. All schools of Jewish education have four common aims and objectives:

1. To prepare the Jewish child to live in his Jewish environment.
2. To prepare the Jewish child for the implications of his non-Jewish environment.
3. To enrich the character and personality of the growing Jewish child.
4. To perpetuate Jewish life and culture.

The American Jewish child grows up in the midst of a special Jewish environment of family and friends and associates. He must have a *modus vivendi* with respect to living among his fellow American Jews. His social life, his home life, his synagogue life, are in very large measure spent with other Jews. He has certain functions and responsibilities in the local Jewish community. Jewish education consequently aims to motivate the Jewish child so that he should want to participate intelligently and effectively, and

to make the most of the enrichment coming from home, synagogue, and community.

The American Jewish child likewise grows up in the midst of a general non-Jewish environment. He goes to a public school. Other children on the playgrounds are often non-Jewish. As he grows older and goes on to the college level or enters the business world, he comes into a non-Jewish environment more and more. His neighbors, his associates in earning a livelihood, the general area of common citizenship and civic responsibility are all non-Jewish in character. He must have a *modus operandi* with respect to living in a secular America.

Moreover, since the aim of all education includes the development of character, Jewish education strives to enrich the character of the growing Jewish child by gradually grafting on to him valuable and significant aspects of Jewish history, literature, and life: those qualities that offer profoundly valuable material for the growth of personality or enrichment of character. Jewish education aims to give the child a sense of *noblesse oblige*. How? By making him recognize he is descended from a long line of prophets, sages and martyrs. He is the offspring of a historic family whose origins go back to the dawn of history. As such, he has responsibilities for the fate and welfare of Jews throughout the world. What he does often reflects upon other Jews. What he fails to do likewise affects the welfare of other Jews. In a pecu-

liarly unique fashion his personal destiny and the destiny of his people are tied together whether he likes it or not.

Color and beauty are introduced into his life through the customs and observances of the Jewish home and synagogue. He must be a *happy* Jewish child identifying joyful memories with the experience of being a Jew. All too many modern Jews were ill-prepared to withstand the poisoning arrows of anti-Semitism, the bitterness and supersensitiveness which have warped their attitudes towards Jewish living. A Jewish education should give a sense of security and personal dignity. Self-worth and self-knowledge strengthen his moral fiber. Within him is developed a conscious loyalty to the great qualities of justice for suffering humanity to which the Jewish people have been dedicated since prophetic times.

Above and beyond what Jewish education does to the individual Jew, a social aim exists: to perpetuate Judaism in the Jewish people on the highest levels of their historic tradition. In the larger sense this is the basic objective of all Jewish education. In order to perpetuate Jewish life, children must be infused with the loyalty and devotion to maintain Jewish institutions, to participate in Jewish community life, and to be part of the solution of Jewish problems.

Most Jewish educators stress the cultural, national, psychological or sociological implications given Jewish children above and beyond the public school

experiences. Reform Judaism maintains that our Jewishness is *primarily* a religious identification. "Judaism is the historical religious experience of the Jewish people," reads the resolution adopted by the Central Conference of American Rabbis at Columbus, Ohio, in 1937, as a guiding principle of Reform Judaism. In America, though not necessarily in other quarters of the globe, the religion of Judaism is by and large the determining factor in differentiating Catholic and Protestant citizens from Jewish citizens. Reform Jewish education therefore puts a special emphasis on the religious aspect. Speaking for the Reform wing, the Commission on Jewish Education approved this statement in 1924:

The aim of Jewish Education is to enable the young to participate fully and loyally in Jewish life by bringing home to them the feeling of the presence of God in their lives, in nature, and in history. It is to make them understand that God demands as His service, the sanctification of life. It is to imbue them with the ideal of holiness (the Biblical word for what we today call moral perfection); in short to teach them the life which Judaism inculcates. It is to make the young feel that God and holiness, or the ideal of moral and spiritual life, have been best made known through Israel as a great historic community.

Instruction in the Jewish religion is one of the clearest contributions which the Reform religious school has made to Jewish education. No catechism or fixed

creed is taught, but the basic beliefs of Judaism—God, man, Torah and Israel—the ethics of Judaism and the religious practices identified with the home, synagogue, and with one's personal life—are all part of the instruction in religion.

Nor is Reform Jewish education limited purely to matters of doctrine or belief. Essential to the Reform point of view is the necessity of training the child to participate actively and meaningfully in the life of the synagogue and the Jewish community as well as in the broader civic community. This is basically a process of socialization. Implanting in the child a social consciousness and sensitizing him to Jewish group life and to the world in general are not easy tasks. Educational imponderables are involved. Viewed pragmatically, Reform Jewish education reaffirms a functional point of view. It maintains that the aim of training young Jewish boys and girls is to prepare them to participate intelligently in Jewish life, particularly in the religious life of Reform Judaism. Merely to teach Jewish history, Jewish customs and beliefs, even the Hebrew language itself, will not motivate the Jewish child to want to identify himself with Jewish life—*unless it is related to the social experience of living as an American Jew.*

A child's individuality must be developed to its utmost. At the same time, whatever personality problems are created by his Jewishness must be solved to his complete satisfaction. His must be an integrated

personality related to his environment, adjusted to the fact that he is at the same time an American and a Jew.

The needs of American Jewish life require that the growing child feel a sense of Jewish worthwhileness, an attachment to Jewish living through happy experiences and a sense of belonging to the Jewish people. New techniques in education make possible many pleasant associations with Jewishness and Jewish living.

While only general aims and objectives have been indicated thus far, different age levels require specific goals. At the primary level (ages 6–8) a feeling of ready acceptance of belonging to the Jewish group must be engendered. Basic Jewish experiences relating to the festivals and holidays must be supplied. A sense of kinship with the Jewish people must be developed. Opportunity for creative expression of a childlike character along lines of Jewish content must be provided. Religious orientation to God and nature and to one's fellow men must be given.

At the intermediate level (ages 9–11) additional goals can be set forth. Developing a sense of Jewish responsibility, expressed in its desire to promote actively the welfare of the Jewish group, ought to be brought out. A feeling of responsibility can be engendered by making Jewish children realize how the conduct of one individual reflects upon his group. The religious life of Judaism should be made under-

standable, so that the children can participate in it with zestful enthusiasm. Of course, the Jewish past and a sense of the Jewish people, both past and present, must be made a vital experience. Pleasant social contacts with other children both Jewish and non-Jewish are necessary at this age.

On a junior division level (ages 12–14) further opportunity for participating in Jewish group life is offered. Opportunity for sustained Jewish study, for participation in the general life of the community, for becoming informed of the position of the Jew in the contemporary world and for some comparisons with other religious beliefs, are to be furthered at this age level.

Finally, the senior division (ages 15–18) offers still further opportunities for active participation in various forms of Jewish group life. Modern Jewish problems must be discussed frankly and openly. Deeper understanding of the Jew in the contemporary world must be fostered. It is time, too, to present the historical evolution of the Jewish people, and the development of Judaism itself.

As will be seen later in this study, very few Reform Jewish religious schools fulfill these aims satisfactorily. The gap between goals and realization accounts in very large measure for the dissatisfaction centering around the Reform Sunday school.[18] Franzblau observes incisively, "To formulate an aim and to achieve it are often two different things."

CHAPTER III

What Is Taught in the Curriculum?

A VARIETY of Jewish subjects are taught in the Reform Jewish religious school. While some schools emphasize certain subjects in accordance with their ideological interpretation, it is possible to delineate a "core curriculum"—basic subjects which nearly all Jewish schools teach. These include: Jewish history, Jewish literature, Jewish religious practices and ideas, Jewish community civics, Palestine, the Hebrew language, and Jewish aesthetics. The survey in Part II will indicate the extent and effectiveness with which the present system of Reform Jewish education teaches this curriculum. Before coming to that, however, a clear understanding of what is meant by each subject in the curriculum is necessary.

Jewish History. All schools teach Jewish history, ancient, medieval, and modern. A knowledge of the Jewish past gives our children a sense of being linked

with our millennial people. Obviously, a knowledge of the past is necessary for understanding the present. When a child is caught up in the flow of Jewish history, he swims along in a continuity of events. Without this understanding of historical continuity, the riddle of Jewish existence is fragmentized.

Intelligent Jewish living today requires a sense of wholeness. Moreover, the day when the teaching of Jewish history began with Abraham and ended with the destruction of the Second Temple has long since gone. Since the time when Professor Dubnow called attention to the meaning of Jewish history, Jewish educators have increasingly emphasized the adjective "modern" in the teaching of history. This has been illustrated most clearly by the presentation of American Jewish history. In this connection the work of Dr. Emanuel Gamoran and his associates on the Commission of Jewish Education has been especially noteworthy. The Jewish child's understanding American Jewish history has been made possible largely through the publication of outstanding textbooks on this subject. More and more, the pendulum is shifting to a greater emphasis of the last 300 years of Jewish history, though of course not to the exclusion or the devaluation of the Biblical period.

Jewish Literature. The Bible is basic to the study of Jewish literature. With the fruits of Biblical research gleaned from ripe scholarship, a presentation of the Bible as the quest of the Jewish people for God

and Godliness has now become pedagogically possible. Children study Biblical materials first: Biblical history, ethics, personalities, teachings, psalms, and other illustrative material. Then at a later stage in the curriculum, they take the Bible itself into their hands. They see how it is organized into the various books. They read it from the viewpoint of Israel's epic autobiography. They form a lasting companionship with the Book of Books.

The Talmud too provides great resources: exciting heroes and powerful personalities, proverbial findings and ethical illustrations, stories, legends, parables, maxims—much of which is now becoming available through the medium of translation. Some of the medieval philosophers and poets are also included in this category, though the nature of their writings requires a mature mind. Modern Hebrew literature —stories, drama, poetry—is coming into its own with the renaissance of letters in Palestine.

Bringing the children in touch with the literature of the ages introduces them directly to the ideas and values depicted in Jewish classics. At a time when adults are turning with enthusiasm to the "Great Books" of the world, the classics of Jewish literature underscoring the unique Jewish ideas about God, man, and Israel are gaining a new following. Modern Jewry is discovering what our forefathers always knew: the literature of Israel reveals the soul of Israel.

Religious Practices and Ideas. This subject com-

bines many facets of Judaism. Jewish customs and ceremonies are here included in the curriculum. Understanding the background of Jewish holidays—their history, meaning, and observance—is taught by means of celebrating them—an illustration of "learning by doing." The central prayers of Judaism are taught in this connection. Included too are the basic religious ideas of Judaism about God, the nature of man, free will, sin, atonement, prayer, immortality. In some ways most important of all is the subject of Jewish ethics and teaching the children its application to modern life.

Graded in accordance with the child's maturation, his religious sense is nurtured in ever-enlarging measure. No Jewish religious school can be successful if it fails in teaching the essence of Judaism—religion.

Jewish Community Civics. A comparatively recent development in the curriculum for Jewish schools in America is the introduction of Jewish Community Civics. The Union of American Hebrew Congregations published the first books on the local and the national Jewish community. Jewish community civics introduces a variety of specific subjects: Jewish current events; development in the local, national, and world Jewish community; organizations and institutions in contemporary Jewish life; Jewish ethical implications in America's national holidays; analyzing and discussing modern Jewish problems. Here too the Commission on Jewish Education, headed by

Gamoran, has pioneered in producing teaching materials for these subjects.

Jewish community civics helps the individual child to feel at home in America and in the world. When he understands the situation of the Jew, he is better prepared to cope with its problems and to devote himself to improving social conditions. The most distinctive curricular development in recent years has been emphasizing this subject as a matter of central concern. This indicates a changing emphasis from the old-time "cheder" curriculum and reflects our contemporary educational philosophy.

Palestine. Palestine both ancient and modern is taught in the Reform Jewish religious school. Palestine, the land of the Bible and the birthplace of Judaism, is essential for the teaching of Jewish history and Jewish literature. Teachers of the Jewish past must constantly refer to its geography, topography, and characteristic features.

Understanding contemporary world events is likewise impossible without reference to modern Palestine and the newly created State of Israel. Reform Jewish schools strive to charge the children with enthusiastic pride over the heroic accomplishments in modern Palestine. Here is a new center of Jewish life created in our lifetimes that has brought aid and succor to nearly a million Jews. Here is a center of revitalized Hebraic tradition, the home of the Hebrew University, the center of a reawakened Hebrew

culture. While our children will live in America as American Jews and identify their future with America's destiny, they need a sense of proud emotional attachment to what is going on in the modern State of Israel. In recent years Reform Jewish schools have greatly changed the emphasis on Palestine from one of hostility and anti-Zionist bias to the present position where they not only teach Palestine but seek to engender in the pupils habits and attitudes favorable to its continued rebuilding.

Hebrew. The Hebrew language is one of the greatest difficulties that Reform Jewish religious schools have encountered in the curriculum. The value of teaching Hebrew is obvious to all. It creates a sense of identification with the culture of the Jewish people. It enables the child to participate more meaningfully in the religious customs of home and synagogue which have a Hebraic character. It introduces him to the original language of the Bible. It gives him a feeling of sharing in the cultural renaissance of Palestine.

But the value of teaching Hebrew is easier to state than it is to achieve. Modern Reform religious schools have been struggling with the problem of teaching a difficult and complex language to children who have had no previous or collateral contact with syntactical, grammatical concepts. Despite the inherent difficulties, however, more and more Reform religious schools are emphasizing the importance of teaching Hebrew by wrestling with these difficulties

in a constructive and forthright fashion. As will be noted in detail later on, some progress can be reported.

Jewish Aesthetics. This too is a rather recent subject in the Reform Jewish curriculum and not nearly as universally accepted in the curriculum as the previous subjects. Jewish aesthetics include the teaching of Jewish music, both religious and folk-songs; Jewish arts and crafts; Jewish dramatics; and other subjects designed to introduce better proportion and joy into the teaching process. Jewish aesthetics aids the processes of learning through meaningful activities. It encourages those children who have artistic inclinations to express their creative efforts within the context of Judaism and Jewish life. This is a subject particularly suited to the primary grades where children are receptive to this kind of teaching method. Needless to say, Jewish aesthetics is a modern innovation in the Jewish curriculum and is only in its beginning stages of development.

These then are the subjects taught in the curriculum of the Reform Jewish religious school. How, when, and with what success will be discussed in a later chapter.

CHAPTER IV

The Religious School— Its Basic Purpose

JEWISH EDUCATION in America has traveled along four different pathways, each of which has culminated in a distinctive type of educational institution. The most intensive form of Jewish school is the "y'shivo," or complete day school. This school teaches both religious and secular subjects. It teaches but 2% of the Jewish children of elementary school age in the United States. Most of these schools are Orthodox and are located in New York.

The second type and from the point of view of numbers the most common type is the Talmud Torah or week-day Hebrew school, sometimes maintained by an individual congregation and quite often supported by a community bureau of Jewish education. It is estimated that in New York City half of the children in Jewish schools are taught in Talmud Torahs.

The curriculum centers around Jewish studies, where the emphasis is upon mastering the Hebrew language for prayers, reading the Bible and other Hebrew literature in the original and conversing in modern Hebrew. Much of the support for Talmud Torahs comes from Orthodox and Conservative Jews who are willing to pay tuition fees for their children's Jewish education. Financial subvention either from the individual congregation or from the central community organization supplements tuition fees to maintain these Talmud Torahs.

The third type of Jewish week-day school, unconnected with synagogues, is the Yiddish school, usually maintained by organizations of Jewish working men. The stress in these schools is on Judaism as a cultural rather than as a religious phenomenon.

The fourth type, the so-called Sunday school, derives its name from the fact that its students originally attended but once a week—on Sundays. It is the particular contribution of the Reform congregation to American Jewish education. It has not, however, won universal acceptance from American Jewry. In New York City only 20% of Jewish pupils are taught in Sunday schools. In recent years Conservative congregations have borrowed the idea from Reform temples and have instituted a Sunday school which children attend in addition to specific Hebrew instruction during the week-day. Even Orthodox congregations have been known to have Sunday schools

for children who do not attend Talmud Torah or y'shivo. The curriculum as described in Chapter III is presented in a weekly session lasting from two to three hours.

Reform Jewry has almost exclusively used the Sunday religious school as its instrument of Jewish education. Its chief function is to prepare children for congregational life, for understanding the synagogue service and for meeting the problems intelligently which American Jewish life brings. Textbooks and teaching materials for pupils and teachers are prepared chiefly by the Commission on Jewish Education of the Union of American Hebrew Congregations. Children are usually placed in the same grade of religious school as in regular public school.

Compared with the Jewish week-day school, the Sunday religious school has demonstrated a commendable power to hold its pupils for a longer period of time. Most of the children stay for more than four years. Without being overly sanguine about the reasons of this holding power, it ought to be said in all fairness that the attractiveness of the curriculum is probably less of a drawing card than the convenience, the minimum requirements, the social pressure, and the family ties which Reform congregations have come to emphasize during recent years. The congregation has a greater holding power because it is an institution with which every member of the family has a relationship. The child goes to school;

the young teen-ager attends the youth group; the adult worships at services or attends Sisterhood or Brotherhood meetings. Such interlocking relationships tend to increase the holding power of the congregational school. Added to this is the general American pattern of attending church classes on Sunday morning, a factor in our culture which ought not be underestimated.

The problem which concerns thoughtful parents is whether or not the Sunday religious school as an instrument for the perpetuation of Judaism is strong enough to fulfill its real purpose. Judging by the fact that many educational institutions have failed to achieve their purposes, it is difficult to conclude that the y'shivo, or Talmud Torah, or Yiddish school has been more effective than the Sunday school. As a matter of fact, hostile attitudes and unfavorable associations produced in childhood by some of these schools have accounted in no small measure for the lamentable flight from Judaism, which today characterizes so much of fragmentized Jewish life.

Nonetheless, a number of extraordinary, difficult problems confront the Jewish school. How can it relate the child to membership in the Jewish people? How can it clarify the relation of the child's loyalties to his Jewish affiliation and to his American citizenship? How can the child be made to feel he has a real share in the upbuilding of Israel? How much Hebrew can it actually teach the child within the limitations

of time, particularly in a one-day-a-week, or at most a two-day-a-week school? How can it reconcile the apparent contradiction between what the child learns about Jewish holidays and ceremonies and what he finds in indifferent secularized homes?

Whether or not the Reform Jewish religious school can succeed in finding a favorable answer to these questions will determine its future as the sole educational institution of Reform temples in America. If religious schools were functioning at 100% efficiency and making the maximum use of the time available and still failed to find an acceptable solution to these problems, then the time would have arrived to cast about for a more effective institution of Jewish education than the Sunday school. But the suspicion that Reform Jewish religious schools are not taking advantage of the enormous potentialities within their grasp is borne out by the results of the survey made in connection with this study. Here, it is only necessary to point out to those who are distressed and discouraged that much remains to be done in improving technique, method and presentation to the American Jewish child. Until these have been fully and completely developed, judgment must be suspended.

CHAPTER V

What Can Adults Do?

THERE IS A NEW DEVELOPMENT in Jewish education. Considerable emphasis has been placed in recent years upon adult education, *parent* education. Adults are finding that they are much more intelligent about cooperating in the educational processes when they have some background in what their children are being taught. The movement for adult Jewish education has grown so enthusiastically in the last few years that Dr. Abraham N. Franzblau has affirmed: "Adult education must become the primary objective of our educational influence." [19] He believes there are many compelling reasons for this:

First, because the low status of Judaism in our homes demands an immediate remedy lest there be little left of it by the time the children on whom we now place our hopes grow up.

Second, because everything which we may attempt

to do with our children in the religious school requires the background of a good Jewish home and the assistance of parents who are really Jews, for its accomplishment.

Third, because the pre-school years, and also the years preceding the beginning of adolescence have potentialities for Jewish education which the religious school cannot possibly achieve, but for which the home is admirably suited.

With adult education at its present state, we are not only forced to reckon entirely without the assistance of the home, but all too often it represents a definite handicap which we must overcome.

The influence which Franzblau has had upon his rabbinical students at the Hebrew Union College-Jewish Institute of Religion has accounted for the emphasis in this direction. Congregations all over the country are reporting intensive educational emphasis among parents of children in the religious school. The idea behind this is that when adults learn at the same time their children are learning, children feel encouraged.

The prime objective of the adult movement in Reform Jewish education is motivating Jewish parents to concern themselves with the present and the future, not just with the past. When healthy ideals and attitudes toward home and family are rooted in the spirit of Judaism, adults are better prepared to live and function satisfactorily as integrated Jews in the modern world.

Training for Jewish parenthood covers a number of direct and indirect areas of Jewish learning: the structure, organization, and problems of present Jewish life; problems of personal religion; application of Jewish ethics to practical situations; religious participation in the home and synagogue; enjoyment of Jewish fellowship; acquiring Jewish knowledge. A program which envisages these goals would help make the adult Jew feel the worthwhileness of Jewish life and would make easier a gladsome acceptance and satisfaction from participating in the Jewish community. As Dr. Samuel N. Blumenfield has pointed out, such a program must be essentially and fundamentally Jewish in context and embrace teaching and doing.[20]

The Union of American Hebrew Congregations has made a notable contribution to adult Jewish education by publishing a series of works in the fields of Bible, Jewish history, the Jewish holidays, and the like, for popular adult study. It has prepared a number of syllabi for adult classes and issued a special Anniversary Series for popular adult study in commemoration of the anniversaries of outstanding personalities or events in Jewish life. The report of the Commission on Jewish Education of June, 1951, further indicates that under the auspices of the American Institute for Jewish Studies, adult and youth study in our congregations have been stimulated. "During the past year 187 congregations reported with reference to their

study groups for youth and adults. The number of groups amounted to 277, against 178 last year, an increase of 100 groups, and the number of students enrolled in groups this year amounted to 8,767, representing an increase of nearly 3,500 students."

In view of the recent emphasis upon adult Jewish education as a facet of the educational program sponsored by Reform Jewish temples, the survey in Part II will take special note of what is being done for, with, and among adults. This conclusion is inescapable; the success of Reform Jewish education depends to an enormous extent on the success of the adult education movement.

CHAPTER VI

A "New Look" at an Old Problem

WHAT IS THE FUNCTION of the religious schools? *The function of the religious school is to provide a variety of conditions whereby the children attending can grow in quality and meaning, in moral sensitivity and spiritual responsiveness, in a greater awareness of God and His purposes, in an ever-larger sense of reverence for the totality of all worldly experience, in the moral consciousness of right and wrong, in a lasting sense of kinship with the Jewish people, and in a wholesome integration of personality whereby the child discovers a* modus vivendi *with respect to his place in the world.*

Under this broad definition, the function of the religious school is *to create the conditions whereby the educative processes can enrich the growth of the children in terms of Jewish experiences and Jewish associations.* Religious growth, spiritual enrichment,

Jewish identification and commitment—these must be the overflowing result if the function of the Sunday school is to be fulfilled; otherwise Jewish cultural and religious values cannot flourish.

In so many places the emphasis in the phrase "religious education" is on the second word, education, almost to the exclusion of its modifying adjective. *Religious education cannot fulfill its purposes if it leaves religion out of its process.* That is what many temples have been doing in the field of religious education. All kinds of recipes for religious education have been composed, many of them with fancy frills, but they have left out one basic ingredient—religion. Perhaps it can be added a bit wistfully: religious education can be more effectively carried out *with* religion than *without* religion.

And by religion is meant the place of God in the educational process. For some reason we in Liberal Judaism have become so liberal that we shy away from the word "God." Perhaps this is an aversion to those religions which search for God in the hereafter to escape the sordidness of this world. Or perhaps we are too zealous for the right of every man to formulate his own credo of beliefs. Whatever the reasons that sophisticated persons advance, it seems time to return to God in a modern program of religious education. So far as a philosophy of religious education is concerned, too many schools try to inculcate a sense of religious fellowship, religious consecration, and

religious experience without starting with the most obvious focal point: God.

The first ideal, therefore, that we must try to teach Jewish children is a concept of God. To develop within the individual child an understanding, an appreciation of and a firm faith in God as the Supreme Being, the Creator of the universe, the Sustainer of life and Source of all good, is certainly a primary purpose of religious education. But it must be a God-concept in specific terms, presented on the level of the child and growing out of his own experiences with the mysteries of the universe. As the child grows older and matures emotionally and socially, he must have a clear understanding of how God operates in governing the world through natural and moral law, how these laws work out for the interests and highest development of man, how the individual comes into relationship with God in prayers, worship, aspiration, meditation; in creative effort and self-examination; in the very process of growth and maturation. Perhaps this is theology. But theology has a place undergirding the structure of the religious school provided it is integrated into the educative process and develops in a graded method as the child develops. Reform Jewish educators are not unaware of the need for teaching God to young children. But *how* to teach such an imponderable subject to small children has been baffling.

* * *

The second major purpose of a Jewish child's religious education is *to develop within him happy acceptance of his Jewishness as part of a harmoniously integrated Jewish personality.* Such acceptance involves associating pleasant experiences with his being Jewish and pleasurable identification with Jewish living. The Jewish child living in America ought not to discover his Jewishness through the back-alley slanders of playmates. He ought to receive a positive conditioning that will strengthen his character and teach him to identify happy, pleasurable experiences with being Jewish.

Here is a tragic commentary on how a Jewish child ought *not* to discover his Jewishness.

In the late nineteenth and early twentieth centuries the name of Georg Brandes of Copenhagen was one of the most famous among modern international literary critics. Georg Brandes was born Morris Cohen. Throughout his life he had scant contact with things Jewish, though even at the height of his career he never denied he was born a Jew. Psychiatrists might have gained a revealing insight into his personality if they had known how he happened to learn as a child that he was a Jew. Little Georg had a nurse who used to accompany him on his morning outings. Occasionally he would hear some derogatory epithet on the street, and whenever he would ask his nurse what it meant, she would dismiss it casually with "Oh, nothing—it is just a bad word."

One day Georg happened to ask his mother what the particular word meant that he had so frequently heard snarled by gutter urchins. Neither she nor her husband adhered to the Jewish religion, yet she said calmly, "The word means Jew. Jews are people."

"Nasty people?" he asked.

"Sometimes, just as are other people," his mother said with an understanding look.

"Could I see a Jew?"

"Of course, son, very easily. Just look into the mirror." With that she lifted him up in front of the mirror in the sitting room.

The boy recoiled in horror. No, it could not be that he was the personification of the ugly name his playfriends had used! The shock evidently lasted for years to come, for in later life Georg Brandes came to regret that his mother had not prepared him to accept the fact of his Jewishness.[21]

There we see a poignant picture of the unthinking cruelty characteristic of some parents who do not prepare their children from earliest years to face the realities of life with self-knowledge. Jewish parents who shield their children from any positive understanding of what is a Jew subject them to the danger of going through life maladjusted to their environment. And that can begin many a split personality!

Such Jews by birth, who have not been taught by loving parents that to be a Jew means to belong to a proud and historic people, will learn a quite different

aspect of being a Jew from the mocking boys of the street, from the bigots and little Hitlers who strut the world. What a pity that such disinherited Jewish children must grow up with a sense of self-depreciation! How frustrating for them to seek escape from themselves in rebellion against the destiny of Jewishness which birth has set upon them!

Had that little Georg Brandes been prepared from his early childhood to accept as normal the fact that he was a Jew, he would not have recoiled with such a shriek of horror. He would not have been scared and scarred for life. He would have learned little by little that his being a Jew was not a matter of shame but a fact in which he could take pride and joy.

A recent volume by Professor Solomon Liptzin called *Germany's Step-Children* will further illustrate the situation. In that book he traces the spiritual biography of a dozen German Jewish intellectuals—Heine, Auerbach, Schnitzler, Hess, Rathenau, Wasserman, Stefan Zweig and others. Each was afflicted with the dreaded disease of *Selbsthass,* self-hate. Because they had no sense of self-worth, they had no security. Their souls were racked with doubt and turmoil. They withdrew into their wretched, miserable shells, seeking escape from the reality of their Jewishness. And for all their wit and brilliance and genius, they were still "Germany's step-children."

Part of a child's happy acceptance of his being Jewish involves a sense of worthiness in being a Jew.

Call it Jewish self-respect or self-esteem or self-acceptance, it remains a psychological need of the Jewish child. He hears soon enough what the anti-Semites say. He picks up all too early the gutter-epithets and street language about Jews. *But in order to find Jewish self-respect, there must be a Jewish self to respect.* The religious school gives that sense of self-respect.

A child exposed to the realities of life today needs a sense of belonging, a sense of status, that comes only from active and creative participation. That sense of status or belonging may come from pride in the individual achievement of our people, past and present—hence one of the many values of Jewish history. Or it may come from the pleasure of happy participation in common enterprises—hence the activities and projects of a club program. Or it may come, as in the special case of adolescents, from the companionship and social opportunity for fellowship and making new friends—hence the need for an active and meaningful high school program. Or it may come from religious activities identified with worship, ceremonials, holidays and observances. No one of these is alone sufficient to build the sense of security that comes from "belonging." They all have a cumulative effect, month by month, year by year, building up the worthwhileness of Judaism. Children find this reassurance not merely by looking to the past, but by participating in the present and building the future.

If these are deeply imbedded within the consciousness of the Jewish child, developing a sense of fellowship or kinship with the Jewish people will flow logically and easily. *Achieving a sense of Jewish kinship is an important function of Jewish religious education.* The Jewish child must be prepared to participate in philanthropic, educational, and other communal activities over, above and in addition to his responsibilities as a public-spirited American citizen. The fellowship he shares with other Jewish boys and girls will prove *a satisfying social experience.* And the sense of kinship with the problems and destiny of other Jews the world over will widen his horizons as an American Jew and extend the international range of his interests and outlook.

The second major purpose of Jewish religious education, therefore, deals with the child's happy acceptance of his Jewishness, his sense of worthiness or self-respect as a Jew and the kinship that he shares with the Jewish people. If we label the first goal, "finding a satisfying God-concept," we might label the second goal, "achieving a meaningful Israel-concept"—a happy identification of the individual Jewish child with the people of Israel.

* * *

The third major purpose of Jewish religious education refers to gaining *a significant world-concept.* We Jews, after all, live in the midst of a non-Jewish en-

vironment. We need to be intelligent about the relationship of Jews, Judaism and the Jewish people vis-a-vis the world at large. We need to develop a "modus vivendi" with respect to non-Jewish life.

Understanding Jewish relationships and the problems of Jewish adjustment must take into consideration many areas of knowledge at different stages of a child's social development; comparative religion, comparing and contrasting the great religions of the world with Judaism; the relations between the adherents of these religions, specifically the problems of interfaith relations; the contributions of Judaism to the world in the realm of religion, morals, and ethics; the never-ending flow of Jewish history in all parts of the world, in every land, in every age, contributing to the general culture of the environment, and vivifying the mores and customs of the people in whose midst Jewish citizens live; and, of course, understanding the implications of pressing issues that challenge Jewish life everywhere, anti-Semitism, the security of Jewish rights, Displaced Persons, the aspirations of the Jewish people in the State of Israel, the host of other problems that confront the Jewish people both in America and overseas. These are matters that affect Jewish boys and girls even before the adolescent stage. Children seeing the headlines in our daily papers register a thousand different reactions, some expressed, some repressed.

Judaism has a very realistic approach to the prob-

lems of daily life. It is not guilt-laden nor sin-laden. It does not preach that man is depraved and can only find salvation through divine grace. It does not teach that man is corrupt and hence must be punished everlastingly for the original sin of Adam and Eve.

Judaism is a religion of health-mindedness. It is psychologically and psychiatrically sound. It does not encourage flight from reality into the unseen and the hereafter. Judaism teaches man to approach the problems of daily life realistically and directly.

Understanding the relationship between the individual Jew and the broader community in which he lives is therefore of tremendous help in integrating him happily and actively in the world at large.

* * *

More and more educators and psychologists are learning what the old rabbis have known for centuries in their naive, humble way. Living man has more than physical needs. Modern man does not live by bread alone. Social and spiritual hungers must be fed and nurtured if man is to live happily and hopefully.

We need have no illusions about the times we live in. When the future seems freighted with fears and tensions, when men are reaching out with a great hunger (as they do after every great social revolution) for a new sense of certainty, for a new spirit of faith, there is a faith in the land. Long ago the prophet Amos spoke of it: [22]

Behold the days come, saith the Lord God,
That I will send a famine in the land,
Not a famine of bread, nor a thirst for water,
But of hearing the word of God.

That famine is here. Men and women today now need bread and wheat and flour for their stomachs, but they also need nourishment and nurture for their souls. There is a famine in the land after this past war —not only a famine of bread and not only a thirst for water, but a famine of faith in God! Never before have Jewish children needed so greatly that faith in God!

Never before have Jewish children needed a sense of security and belonging that comes from a happy identification with the Jewish people! Never before have Jewish children needed to know how to live in a world that is not always as friendly or as Christian as it pretends to be!

Israel's historic rampart has always been its respect for learning. Its people weathered every storm of history because they learned how to sustain morale. Their fathers schooled their children in Torah—in the knowledge of God, Israel and the world. Each generation passed on to the next the values sacred for survival. And now this generation must give its children the same supreme legacy.

The counsel of the Book of Proverbs, a veritable textbook of religious education for the modern parent, comes back to teach its eternal message: [23]

Train up a child in his youth
And even when he groweth old
He will not depart from it . . .
Hear, my son . . . that the years of thy life may be many:
I have taught thee in the way of wisdom,
I have led thee in paths of uprightness.
When thou goest, thy step shall not falter;
When thou runnest, thou wilt not stumble.
Take fast hold of instructions; let her not go.
Keep her, for she is thy life.

PART TWO

The Survey of American Reform Jewish Education

CHAPTER VII

Physical Facilities and Organization

In March, 1924, Dr. Emanuel Gamoran, director of the Commission on Jewish Education, prepared an elaborate questionnaire, covering various phases of school work, which he sent to approximately 400 schools throughout the country.[24] Of these, 190 questionnaires were returned, of which 125 were from Reform Jewish religious schools affiliated with the Union of American Hebrew Congregations. The balance was from unaffiliated schools of various types. On the basis of this data, Dr. Gamoran prepared his study entitled, "A Survey of 125 Religious Schools."

Many changes have taken place both in secular and in religious education during the past twenty-five years. Partly to indicate progress and partly to emphasize the great unfinished task, another questionnaire has been developed approximately a quarter of a century later covering many of the same phases ex-

amined by Dr. Gamoran. In fact, Gamoran's questionnaire was used as a guide for the questionnaire adopted in this study in order that frequent points of comparison and contrast could be noted. During the year 1948, 351 questionnaires were sent out to every religious school then affiliated with the Union of American Hebrew Congregations, comprising the Reform wing of American Judaism. Of these, 200 replies were received. Information derived from them has become the source of data for this study.

For purposes of calculations, returns were arbitrarily classified into categories of *very small schools* (enrollment 1–50), *small schools* (enrollment 51–100), *medium schools* (enrollment 101–300), and *large schools* (enrollment 301 and over). Of the 200 replies, 60 were from very small schools, 43 from small schools, 45 from medium schools, and 31 from large schools. In the small, isolated communities 18 congregations who reported on this questionnaire indicated that they have no religious schools at all. Three replies arrived too late to be included.

The method of procedure here will be to examine the returns question by question. A subsequent chapter will be devoted to their further evaluation.

PHYSICAL FACILITIES OF THE RELIGIOUS SCHOOL

Question 1. . . . Only 11.7% of the very small schools and 11.9% of the small schools have separate school buildings. However, 56.8% of the medium schools

and 45.1% of the large schools have their own separate school buildings.

Basement vestries are used by 26.7% of the very small schools and 47.6% of the small schools as Sunday school classrooms. Schools affiliated with congregations of larger means and resources appear to have outgrown the basement vestry to a greater extent. Only 22.7% of the medium schools and 9.7% of the large schools still use a basement vestry to house their religious school.

A number of schools are coming to adopt community houses, usually built adjacent to or connected with the temple itself, to house their religious schools. Those who already possess community houses amount to 23.3% of the very small schools, 28.6% of the small schools, 18.2% of the medium schools and 32.2% of the large schools.

Although the number of schools forced to use a private home for their religious school is virtually negligible, still 3.3% of the very small and 2.2% of the medium schools report using private homes, while no schools in either the small or large category indicate this type of facility.

A considerable proportion of schools use other places for school purposes, such as the social hall, rabbi's study, temple auditorium, kitchen, etc. This situation exists in 41.6% of the very small schools, 31.0% of the small schools, 22.7% of the medium schools, and 22.6% of the large schools, that used the

words "other facilities" to describe the physical plant used for their school purposes.

Q. 2. . . . The number of classes in a religious school is directly correlated up to a certain point with the size of the school. Table 1 shows that 66.7% of the very small synagogues have between one and five classes in their schools and 33.3% have up to ten classes. Of the small congregations 9.8% indicate that they have from one to five classes, 82.9% have between six and ten classes, and 7.3% have between eleven and fifteen classes. None of the medium schools have fewer than five classes. In this category the indication was that 46.5% have between six and

TABLE 1

PER CENT OF RELIGIOUS SCHOOLS BY SIZE POSSESSING CLASSES NUMBERING FROM 1 THROUGH 50

NUMBER OF CLASSES	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
1–5	66.7	9.8	0.0	0.0
6–10	33.3	82.9	46.5	0.0
11–15	0.0	7.3	53.5	39.2
16–20	0.0	0.0	0.0	32.1
21–25	0.0	0.0	0.0	17.9
26–30	0.0	0.0	0.0	3.6
31–35	0.0	0.0	0.0	3.6
36–50	0.0	0.0	0.0	3.6
All	100.0	100.0	100.0	100.0

TABLE 2

MEAN NUMBER OF CLASSES
IN RELIGIOUS SCHOOLS CLASSIFIED BY SIZE

	VERY SMALL	SMALL	MEDIUM	LARGE
Mean Number of Classes	4.7	7.6	8.4	18.9

ten classes and 53.5% have between eleven and fifteen. None of the large temples has less than ten classes, 39.2% having between eleven and fifteen, 32.1% between sixteen and twenty, 17.9% between twenty-one and twenty-five, and 3.6% between twenty-six and thirty. Another 3.6% have between thirty-one and thirty-five, and a final 3.6% have between thirty-six and fifty.

The average mean number of classes for the very small school was 4.7, for the small school 7.6, for the medium school 8.4, and for the large school 18.9. Table 2 gives the distribution.

Almost everywhere physical facilities are being used to the fullest. Often they are taxed beyond capacity with classes doubling up because of the lack of classrooms. Particularly is this the case in the large schools. They have an average of sixteen rooms in which to accommodate 18.9 classes.

Q. 3. . . . Very small schools have an average mean of 91.3 seats, small schools 107.8, medium schools 207.4, and large schools 438.4.

Q. 4. . . . The tendency is to replace old-fashioned types of seating which were immovable and firmly screwed to the floor. Regardless of size, 87% of all schools use a newer type of seating facility which is movable. Very small, small, medium, and large schools are all agreed that a movable seat that can easily be pushed to the wall or arranged to satisfy the needs of the class is a more practical seating adaptation than the out-dated fixed seat. Only 9.6% of schools of all sizes still have the fixed seat. Most schools (64.4%) prefer the seat with arm, so that writing can easily be performed by the student, but 26% of the schools of all sizes are still forced to use a collapsible or ordinary chair to accommodate the students.

Q. 5. . . . The percentage of schools having their own assembly room or auditorium is in direct proportion to the size of the congregation and school enrollment. Only 36.7% of the very small schools have their own school auditorium and 52.4% of the small schools have their auditorium, while 68.2% of the medium schools and 93.5% of the large schools have a separate auditorium for assembly purposes.

The percentage of schools that use the temple proper for various purposes—worship, assembly, etc. —is approximately the same for all schools, regardless of size. The indication is that 40% of the very small, 35.7% of the small, 36.4% of the medium and 41.9% of the large used the temple proper from time to time

in connection with children's services or other religious school activities.

Assembly rooms formed by opening movable partitions, either wooden or accordion-shaped, are for the most part unsatisfactory. Teachers find the partitions awkward to handle. Mechanical operation frequently breaks down and the problem of adequate soundproofing has never been solved by architects. Schools which employ these devices are anxious to discard them for something better. Only 13.3% of the very small, 14.3% of the small, 9.1% of the medium, and 12.9% of the large schools still use rooms with movable partitions for assembly purposes.

Q. 6. . . . The average mean number of seats in the religious schools' assembly rooms is 153.8 for the very small, 145.5 for the small, 278.9 for the medium, and 462.9 for the large.

Q. 7. . . . Most assembly rooms possess a stage for dramatics. Thus, 56.7% of the very small, 83.3% of the small, 79.5% of the medium, and 93.5% of the large schools are equipped to put on dramatic productions in their assembly rooms.

Possession of a mimeograph machine for a newspaper or other school projects varies with the size of the school. Only 28.3% of the very small schools own such a machine, while 54.8% of the small, 72.7% of the medium, and 90.3% of the large schools find a mimeograph machine indispensable.

Some progress is being made in securing recogni-

tion for the necessity of arts and crafts as an integral need in the school plant. Of the very small schools 8.3% already have separate arts and crafts room, 16.7% of the small, 27.3% of the medium and 41.9% of the large. Obviously, however, there is much room for improvement.

A small percentage of congregations find it wise or necessary to provide a gymnasium for athletic or recreational facilities. Only 1.7% of the very small, 4.8% of the small, 2.3% of the medium and 19.3% of the large congregations possess a gymnasium.

Progress in the field of audio-visual aids has made a movie projector an important aid in religious education. Recognizing this fact, 28.3% of the very small, 59.5% of the small, 63.9% of the medium and 83.9% of the large schools already own movie projectors and use them as a teaching tool.

Q. 8. . . . In view of the arrestment of congregational building in the last two decades, made necessary first by the depression and then by World War II, it is not surprising that a very considerable proportion of congregations are planning a building program to meet their need.

ORGANIZATION OF THE RELIGIOUS SCHOOL

Q. 9. . . . Schools of all sizes are agreed that the length of the school year is thirty-five weeks. There is virtually no variation on this point.

Q. 10. . . . Schools are not, however, agreed on the

TABLE 3

PER CENT OF SYNAGOGUES, BY SIZE, MEETING SATURDAYS, SUNDAYS, WEEK-DAYS, ETC.

DAY OF MEETING	VERY SMALL	SMALL	MEDIUM	LARGE
Saturday	6.7	0.0	0.0	3.2
Sunday	66.7	61.9	47.7	16.1
Week-Days	0.0	0.0	2.3	0.0
Saturday and Sunday	10.0	26.2	20.4	58.1
Sunday and Week-Days	10.0	9.5	25.0	22.6
Saturday and Week-Days	3.3	0.0	4.6	0.0
No Answer	3.3	2.4	0.0	0.0
All	100.0	100.0	100.0	100.0

average number of hours of instruction per week. Twenty-five years ago Gamoran's study of 117 cases showed that the average time of instruction is 1.9 hours per week.[25] In the present study very small schools record a similar average of 1.9 instruction hours, but the small schools report 2.12, medium schools 2.24, and large schools 2.47. This indicates some progress in lengthening the average time of instruction within the limits of the thirty-five-week year.

Q. 11. . . . Table 3 indicates why the name "Sunday school" is a misnomer. A considerable proportion of schools of all sizes, particularly among the medium and large schools, meet on additional days besides Sunday. For example, 58.1% of the large schools meet

on both Saturday and Sunday (though all grades do not necessarily meet on both days). Only 47.7% of the medium schools meet exclusively on Sunday. The remaining proportion meet either on Saturday and Sunday, Saturday and week-days, or Sunday and week-days. Table 3 gives the break-down of when Jewish religious schools meet.

Of the 200 responses to this questionnaire, twenty-one schools of all sizes indicated they meet on Sundays and on some additional week-day as well; three schools reported they meet on Saturdays plus some additional week-day; and forty-five schools of all sizes indicated they meet both on Saturday and Sunday. Among the medium and large schools, 80 to 85% indicated that their upper grades (junior-senior high school) met on Saturday mornings. This also includes those schools in which the Confirmation class has its extra session on Saturday. Local conditions, however, usually determine whether it is more practical to have the primary and intermediate grades attend on Saturdays, or the junior and senior high school grades.

Q. 12. . . . The majority of schools of all sizes include an additional session for the Confirmation class. Gamoran found that 85% of schools have an extra session, and in the present study, 86.4% of the medium, and 87.1% of the large schools have an extra session. With the exception of the very small school category, there has been virtually no change on this in the last twenty-five years. There is no unanimity

TABLE 4

TIME OF MEETING OF HIGH SCHOOL DEPARTMENTS OF RELIGIOUS SCHOOLS, BY SIZE, SHOWN IN PERCENTAGE OF THOSE REPORTING

	VERY SMALL	SMALL	MEDIUM	LARGE
Saturday	21.1	5.6	13.0	4.0
Sunday	63.1	66.7	74.0	88.0
Other	15.8	27.7	13.0	8.0
All	100.0	100.0	100.0	100.0

of opinion as to what day of the week offers the best time for the extra session. Here, again, local conditions govern each situation. Tuesday afternoon, Wednesday afternoon, and Saturday morning are usually suggested as the most convenient time in the largest number of cases.

Q. 13. . . . Approximately 75% of schools of all sizes insist on some prerequisite for Confirmation as to age. In many synagogues, enrollment in a certain grade at high school is required before a child is admitted to a Confirmation class.[26]

Q. 14. . . . Table 4 shows the time when high school or post-Confirmation departments have their class sessions. For schools of all sizes, Sunday morning is the most generally accepted time for high school classes.

Q. 15. . . . The larger the school, the more often we find a group organized for youth of high school age. Only 34.5% of the very small schools have a youth group, but 51.2% of the small schools, 81.8% of the medium schools, and 90.3% of the large schools have youth groups in operation.

Sunday afternoon and Sunday evening are the two most popular times for youth groups to meet. Except in the case of the very small congregations, which often have very limited facilities for meeting purposes, the preponderance of youth groups meet in the temple or temple Community House for their social, religious, recreational, and educational functions.

Q. 16. . . . Only the large schools are in a position to pay a professional youth leader or adviser to serve the teen-agers and those in their early twenties. Thus, 1.7% of the very small schools, 14.6% of the small schools, 27.3% of the medium schools have such a professional youth leader, whereas 63.3% of the large schools indicate that they have a professional youth leader. However, only a fractional number of congregations report that their youth leader served full-time. In nearly all cases he gives part-time service. Those congregations that indicate a full-time youth leader usually report that he performs other functions in the congregation, such as executive secretary, assistant rabbi, school principal, supervisor or director of education.

HOW GOOD IS ATTENDANCE?

Q. 17. . . . The distribution of boys and girls attending Reform Jewish schools included in this survey supports Gamoran's conclusion that there are more girls than boys attending Jewish religious schools. He found the proportion of girls to boys about 54 to 46, and in the high school department noted the proportion as being 56 to 44.[27] The present survey not only supports this finding, but goes a step further in noting that the larger the school, the greater the proportion of girls over boys in attendance. Table 5 indicates the number of boys per 100 girls enrolled.

Since the statistics so clearly reveal that more girls than boys attend Reform Jewish religious schools, the

TABLE 5

NUMBER OF BOYS PER 100 GIRLS IN RELIGIOUS SCHOOLS, BY SIZE

	VERY SMALL	SMALL	MEDIUM	LARGE	ALL
Number of Boys per 100 Girls	98.7	93.9	87.5	86.8	91.7

question arises: why? Certainly Orthodox and Conservative schools do not experience this condition, for traditional Jewish families historically emphasize the Hebraic education of boys above girls. Why then the

reverse condition in Reform Jewish schools? Why is it that the larger the school, the greater the proportion of girls over boys in attendance?

The condition is not easy to explain. Gamoran suggested that "parents usually prefer to give their boys an intensive Jewish education, while they are satisfied to send their girls to the Sunday school where they receive a much lesser quantity of Jewish instruction." [28] It is inconceivable that Reform families who have children of mixed sexes send their sons to a Talmud Torah and their daughters to a Reform temple. But perhaps some Conservative or Orthodox families might be sending only their daughters to a Reform temple while their sons attend a traditional school. Gamoran conjectured (in 1924) that "the constant moralizing and the tendency to the 'goody-goody' instruction in our schools result in bringing to the schools a greater proportion of girls than boys." [28] Yet today few, if any, Reform Jewish schools will admit being guilty of "constant moralizing"; nor are they institutions of "goody-goody" preachments. How then are we to account for this inexplicable condition of more girls enrolled than boys? Do boys siphon off their excess energy and enthusiasm in athletics? Competitive sports in the public schools are not emphasized in the lower grades—the years when children attend religious school in the largest numbers. What about scouting? Does it compete with religious school and keep the boys away? Hardly so, if

the scout oath can be taken seriously that "a scout is reverent." And girls, too, are interested in the Girl Scout and Campfire Girls movements. Do boys resent having to dress up in their "Sunday best" for religious school? Are boys more expressive in protesting to their parents against being "forced" to attend religious school—an old, thread-worn complaint? Are boys more insistent upon spending their fathers' only free morning in father-and-son companionship? Are girls more responsive at pre-adolescence to mingling with the opposite sex in a school environment?

Such questions have no definitive answers. Whatever the emphasis of interpretation, the fact remains that more girls than boys are enrolled in Reform Jewish religious schools.

Q. 18. . . . Every school has to deal with children who drop out. Various reasons may be advanced for their withdrawal: moving away; disinterest; failure to be promoted; personal factors. The extent to which students remain in the school is often an important criterion for evaluating the effectiveness of that school's program.

The past quarter of a century appears to have witnessed a decided change for the worse in the problem of elimination. The Gamoran study of 1924 took pride in the fact that Reform Jewish Sunday schools "had a minimal problem of children withdrawing from the school before confirmation or graduation." [29] Perhaps the problem is still "minimal" in comparison

to other vexing questions challenging Jewish education today. In the medium and large schools, however, the number of children who drop out each year seems alarmingly high. About 30% of the medium schools report that more than ten children drop out

TABLE 6

NUMBER OF PUPILS DROPPED FROM RELIGIOUS SCHOOLS, BY SIZE, IN PERCENTAGES

NUMBER OF PUPILS	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
0–5	97.8	77.7	29.7	9.0
6–10	2.2	16.7	32.4	18.0
11–15	0.0	0.0	8.1	22.0
16–20	0.0	2.8	10.8	18.0
21–25	0.0	0.0	8.2	22.0
26–50	0.0	2.8	8.1	11.0
51–100	0.0	0.0	2.7	0.0
101–250	0.0	0.0	0.0	0.0
251–500	0.0	0.0	0.0	0.0
All	100.0	100.0	100.0	100.0

each year. Several medium schools reported that their elimination ranged from twenty-six to fifty children a year. Large size schools have a greater problem, 75% losing more than ten children a year, 35% losing more than twenty-five children each year, and 13% reported that their elimination was higher than fifty children a year.

Various reasons might be advanced to account for this problem in the medium and large schools. The fact that these schools are nearly always located in medium and large cities, where the cross-currents of Jewish life are in operation; where neighborhoods change and people move about; where a less intimate and less personal contact is maintained between school and pupil—all these considerations point to the conclusion that medium and large schools must take steps to reduce the number of pupils who withdraw each year.

Q. 19. . . . Very small schools report an average attendance each week of 83.2% of the total enrollment. Small schools report 84.1%, medium schools 78%, and large schools 81.8%.

CHAPTER VIII

The Present Curriculum

WHAT IS TAUGHT IN THE CURRICULUM?

Q. 20. . . . CENTRAL TO an understanding of the system of religious education in American Reform Jewish congregations is the matter of curriculum. The details of physical facilities and organization are peripheral in contrast to the core, without which the entire system has little meaning or purpose. The curriculum is that core.

Schools were asked on the questionnaire to fill in the subjects taught as well as the textbooks used, and 162 schools replied to this question. In some cases schools used different terminology to denote the same subject taught. The following, however, are the subjects included in the curriculum of schools of all sizes *in the order in which those subjects are taught most frequently:*

1. Hebrew
2. Jewish History
3. Current Events
4. Customs and Cere-

monies
5. Bible Reading and Study
6. Bible Stories
7. Songs and Dances
8. Holidays and Festivals
9. Handwork
10. Modern Judaism
11. Religion
12. Ethics
13. Demography
14. Special Confirmation Studies
15. Liturgy
16. Dramatics
17. Comparative Religion

As will be seen from Table 7, certain subjects are predominantly taught in certain grades. For example, Jewish history is taught continuously from Grade 3 through Grade 9, although a number of schools teach Jewish history in the kindergarten, first and second grades as well as in the senior high school year. Current Events similarly is taught continuously from Grade 4 through Grade 10.

Customs and Ceremonies, on the other hand, constitutes a subject which is taught continuously throughout the religious school. This subject is most popular in the primary grades, but as seen from Table 7, it steadily decreases in the number of times it is taught until the tenth grade.

Bible Study and Reading (actually reading from the Bible itself) is taught most frequently in the upper grades, while Bible Stories, taught by the teacher and dramatized by the children, appear in the curriculum most frequently in the primary grades.

TABLE 7: SUBJECTS TAUGHT IN VARIOUS GRADES AMONG SCHOOLS OF ALL SIZES*

SUBJECTS	GRADES													ALL
	Kdg	1	2	3	4	5	6	7	8	9	10	11	12	
Hebrew	22	62	77	96	103	97	99	98	84	81	62	30	22	933
Jewish History	10	20	34	104	118	119	120	105	76	48	20	17	6	797
Current Events	0	2	6	18	50	67	74	66	64	75	35	31	21	509
Customs and Ceremonies	39	60	67	72	55	40	38	39	19	15	22	0	0	466
Bible Reading and Study	0	0	2	11	29	44	48	54	61	57	35	14	13	368
Bible Stories	50	97	87	47	21	10	6	6	2	5	0	0	2	333
Songs and Games	62	48	41	23	18	15	15	13	14	0	0	0	0	249
Holidays and Festivals	38	54	37	31	20	19	10	12	5	4	6	0	1	237
Handwork	37	23	11	4	2	4	0	8	0	0	0	0	0	89
Modern Judaism	1	1	2	3	7	4	2	7	4	14	20	4	13	82
Religion	0	1	1	1	3	4	2	6	20	16	14	4	3	75
Ethics	3	5	6	8	6	4	5	5	4	1	4	1	2	54
Demography	0	0	0	0	2	15	6	5	6	2	1	1	9	47
Special Confirmation Studies	0	0	0	0	0	1	0	2	4	20	13	0	0	40
Liturgy	2	2	2	2	2	2	2	2	0	0	0	0	0	16
Dramatics	0	1	2	1	1	1	1	0	0	0	0	0	0	7
Comparative Religion	0	0	0	0	0	0	0	1	0	1	3	1	1	7

*162 schools sent returns forming the basis of this table.

The same is true with Songs and Games. Special attention to holidays and festivals as classroom projects in the primary grades, where handwork, dramatics, stories and other methods can be utilized, helps to make the holidays and festivals meaningful to the children.

Few people will be surprised to find that a subject such as Principles of Religion is seldom taught below the seventh grade. Interestingly enough, however, the subject of Ethics is frequently taught in the primary and intermediate grades, where practical situations related to the child's life are utilized to teach the nature of Jewish Ethics.

In 1924, Gamoran's study undertook to determine the frequency distribution of subjects taught in Reform Jewish Sunday schools. He drew up a table showing his results. Placing his results side by side with what was found in the current study reveals some interesting contrasts. Table 8 is offered for the light it sheds on the grade-by-grade analysis of the curriculum. The 1924 study was based on 125 returns, whereas the 1948 study is based on 162 returns.[30] The balance of schools included in this study failed to report on this question.

TABLE 8

COMPARATIVE CURRICULUM STUDY

GRADE 1	1924 STUDY *	PER CENT OF TOTAL ANSWERS	1948 STUDY *	PER CENT OF TOTAL ANSWERS	CHANGE (IN PER CENT)
Bible	67	53.6	97	59.9	+ 6.3
Customs & Ceremonies	48	38.4	60	37.0	− 1.4
History	38	30.4	20	12.3	−18.1
Hebrew	11	8.8	31	19.0	+10.2
Religion	10	8.0	1	0.6	− 7.4
Ethics	10	8.0	5	3.1	− 4.9
Current Events	0	0.0	2	1.2	+ 1.2
Songs & Games	0	0.0	48	29.6	+29.6
Holidays	0	0.0	54	33.3	+33.3
Handwork	0	0.0	23	14.2	+14.2
Modern Judaism	0	0.0	1	0.6	+ 0.6
Liturgy	0	0.0	2	1.2	+ 1.2
Dramatics	0	0.0	1	0.6	+ 0.6
GRADE 2					
History	74	59.2	34	21.0	−38.2
Bible	23	18.4	89	54.9	+36.5
Customs & Ceremonies	17	13.6	67	41.4	+27.8
Religion	14	11.2	1	0.6	−10.6
Ethics	14	11.2	6	3.7	− 7.5
Hebrew	13	10.4	44	27.0	+16.6
Current Events	0	0.0	6	3.7	+ 3.7
Songs & Games	0	0.0	41	25.3	+25.3
Holidays	0	0.0	37	22.8	+22.8
Handwork	0	0.0	11	6.8	+ 6.8
Modern Judaism	0	0.0	2	1.2	+ 1.2
Liturgy	0	0.0	2	1.2	+ 1.2
Dramatics	0	0.0	2	1.2	+ 1.2

* 1924 study is based on 125 cases; 1948 study is based on 162 cases.

TABLE 8 (*continued*)

GRADE 3	1924 STUDY *	PER CENT OF TOTAL ANSWERS	1948 STUDY *	PER CENT OF TOTAL ANSWERS	CHANGE (IN PER CENT)
History	95	76.0	104	64.2	−11.8
Hebrew	19	15.2	60	37.0	+21.8
Religion	18	14.4	1	0.6	−13.8
Ethics	17	13.6	8	4.9	− 8.7
Customs & Ceremonies	0	0.0	72	44.4	+44.4
Bible	0	0.0	58	35.8	+35.8
Current Events	0	0.0	18	11.1	+11.1
Songs & Games	0	0.0	23	14.2	+14.2
Holidays	0	0.0	31	19.1	+19.1
Handwork	0	0.0	4	2.5	+ 2.5
Modern Judaism	0	0.0	3	1.9	+ 1.9
Liturgy	0	0.0	2	1.2	+ 1.2
Dramatics	0	0.0	1	0.6	+ 0.6
GRADE 4					
History	95	76.0	118	72.8	− 3.2
Religion	21	16.8	3	1.9	−14.9
Hebrew	19	15.2	59	36.4	+21.2
Ethics	18	14.4	6	3.7	−10.7
Customs & Ceremonies	0	0.0	5	3.1	+ 3.1
Bible	0	0.0	50	30.9	+30.9
Current Events	0	0.0	50	30.9	+30.9
Songs & Games	0	0.0	18	11.1	+11.1
Holidays	0	0.0	20	12.3	+12.3
Handwork	0	0.0	2	1.2	+ 1.2
Modern Judaism	0	0.0	7	4.3	+ 4.3
Demography	0	0.0	2	1.2	+ 1.2
Liturgy	0	0.0	2	1.2	+ 1.2
Dramatics	0	0.0	1	0.6	+ 0.6

* 1924 study is based on 125 cases; 1948 study is based on 162 cases.

TABLE 8 (*continued*)

GRADE 5	1924 STUDY *	PER CENT OF TOTAL ANSWERS	1948 STUDY *	PER CENT OF TOTAL ANSWERS	CHANGE (IN PER CENT)
History	85	68.0	119	73.4	+ 5.4
Religion	24	19.2	4	2.5	−16.7
Hebrew	21	16.8	56	34.5	+17.7
Ethics	18	14.4	4	2.5	−11.9
Customs & Cer.	0	0.0	40	24.6	+24.6
Bible	0	0.0	54	33.3	+33.3
Current Events	0	0.0	67	41.4	+41.4
Songs & Games	0	0.0	15	9.3	+ 9.3
Holidays	0	0.0	19	11.7	+11.7
Handwork	0	0.0	4	2.5	+ 2.5
Modern Judaism	0	0.0	4	2.5	+ 2.5
Religion	0	0.0	4	2.5	+ 2.5
Demography	0	0.0	15	9.3	+ 9.3
Sp. Conf. Studies	0	0.0	1	0.6	+ 0.6
Liturgy	0	0.0	2	1.2	+ 1.2
Dramatics	0	0.0	1	0.6	+ 0.6
GRADE 6					
History	79	63.2	120	74.0	+10.8
Religion	24	19.2	2	1.2	−18.0
Hebrew	19	15.2	59	36.4	+21.2
Ethics	14	11.2	5	3.1	− 8.1
Customs & Cer.	0	0.0	38	23.4	+23.4
Bible	0	0.0	54	33.3	+33.3
Current Events	0	0.0	74	45.7	+45.7
Songs & Games	0	0.0	15	9.3	+ 9.3
Holidays	0	0.0	10	11.2	+11.2
Modern Judaism	0	0.0	2	1.2	+ 1.2
Demography	0	0.0	6	3.7	+ 3.7
Liturgy	0	0.0	2	1.2	+ 1.2
Dramatics	0	0.0	1	0.6	+ 0.6

* 1924 study is based on 125 cases; 1948 study is based on 162 cases.

TABLE 8 (*continued*)

GRADE 7	1924 STUDY *	PER CENT OF TOTAL ANSWERS	1948 STUDY *	PER CENT OF TOTAL ANSWERS	CHANGE (IN PER CENT)
History	68	54.4	105	64.8	+10.4
Religion	23	18.4	6	3.7	−14.7
Hebrew	17	13.6	49	30.2	+16.6
Ethics	0	0.0	5	3.1	+ 3.1
Customs & Cer.	0	0.0	39	24.1	+24.1
Bible	0	0.0	60	37.0	+37.0
Current Events	0	0.0	66	40.8	+40.8
Songs & Games	0	0.0	13	8.0	+ 8.0
Holidays	0	0.0	12	7.4	+ 7.4
Handwork	0	0.0	8	4.9	+ 4.9
Modern Judaism	0	0.0	7	4.3	+ 4.3
Demography	0	0.0	5	3.1	+ 3.1
Sp. Conf. Studies	0	0.0	2	1.2	+ 1.2
Liturgy	0	0.0	2	1.2	+ 1.2
Comparative Religion	0	0.0	1	0.6	+ 0.6
GRADE 8					
History	52	41.6	76	47.0	+ 5.4
Religion	22	17.6	20	12.3	− 5.3
Hebrew	15	12.0	38	23.4	+11.4
Current Events	13	10.4	64	39.5	+29.1
Ethics	0	0.0	4	2.5	+ 2.5
Customs & Cer.	0	0.0	19	11.7	+11.7
Bible	0	0.0	63	38.9	+38.9
Songs & Games	0	0.0	14	8.7	+ 8.7
Holidays	0	0.0	5	3.1	+ 3.1
Modern Judaism	0	0.0	4	2.5	+ 2.5
Demography	0	0.0	6	3.7	+ 3.7
Sp. Confirmation Studies	0	0.0	4	2.5	+ 2.5

* 1924 study is based on 125 cases; 1948 study is based on 162 cases.

TABLE 8 (*continued*)

GRADE 9	1924 STUDY *	PER CENT OF TOTAL ANSWERS	1948 STUDY *	PER CENT OF TOTAL ANSWERS	CHANGE (IN PER CENT)
History	41	32.8	48	29.6	− 3.2
Religion	21	16.8	16	9.9	− 6.9
Current Events	11	8.8	75	46.4	+37.6
Hebrew	0	0.0	28	17.2	+17.2
Ethics	0	0.0	1	0.6	+ 0.6
Customs & Ceremonies	0	0.0	15	9.3	+ 9.3
Bible	0	0.0	62	38.3	+38.3
Holidays	0	0.0	4	2.5	+ 2.5
Modern Judaism	0	0.0	14	8.7	+ 8.7
Demography	0	0.0	2	1.2	+ 1.2
Sp. Confirmation Studies	0	0.0	20	12.3	+12.3
Comp. Religion	0	0.0	1	0.6	+ 0.6
GRADE 10					
History	26	20.8	20	12.3	− 8.5
Religion	14	11.2	14	8.7	− 2.5
Current Events	11	8.8	35	21.6	+12.8
Hebrew	0	0.0	16	9.8	+ 9.8
Ethics	0	0.0	4	2.5	+ 2.5
Customs & Ceremonies	0	0.0	22	13.5	+13.5
Bible	0	0.0	35	21.6	+21.6
Holidays	0	0.0	6	3.7	+ 3.7
Modern Judaism	0	0.0	20	12.3	+12.3
Demography	0	0.0	1	0.6	+ 0.6
Sp. Confirmation Studies	0	0.0	13	8.1	+ 8.1
Comp. Religion	0	0.0	3	1.8	+ 1.8

* 1924 study is based on 125 cases; 1948 study is based on 162 cases.

TABLE 8 (*continued*)

GRADE 11	1924 STUDY *	PER CENT OF TOTAL ANSWERS	1948 STUDY *	PER CENT OF TOTAL ANSWERS	CHANGE (IN PER CENT)
History	14	11.2	17	10.5	− 0.7
Religion	6	4.8	4	2.5	− 2.3
Current Events	0	0.0	31	19.1	+19.1
Hebrew	0	0.0	11	6.7	+ 6.7
Bible	0	0.0	14	8.7	+ 8.7
Ethics	0	0.0	1	0.6	+ 0.6
Modern Judaism	0	0.0	4	2.5	+ 2.5
Demography	0	0.0	1	0.6	+ 0.6
Comparative Religion	0	0.0	1	0.6	+ 0.6
GRADE 12					
History	6	4.8	6	3.7	− 1.1
Religion	3	2.4	6	3.7	+ 1.3
Current Events	0	0.0	21	12.9	+12.9
Hebrew	0	0.0	11	6.7	+ 6.7
Bible	0	0.0	15	9.3	+ 9.3
Ethics	0	0.0	2	1.2	+ 1.2
Holidays	0	0.0	1	0.6	+ 0.6
Modern Judaism	0	0.0	13	8.0	+ 8.0
Demography	0	0.0	9	5.6	+ 5.6
Comparative Religion	0	0.0	1	0.6	+ 0.6

* 1924 study is based on 125 cases; 1948 study is based on 162 cases.

THE TEXTBOOKS USED

No study has ever been made of precisely what textbooks have been used in the various grades or the

popularity of these textbooks as reflected in the frequency with which they are used. Tables 9a, 9b, 9c, and 9d list most of the better known textbooks and show how often they are used and in which grades. It is possible to conclude on the basis of these statistics that the following texts stand out above the others as those which are used in the largest number of schools:

PRIMARY—*Kindergarten through Grade 3*

M. G. Gamoran, *Hillel's Happy Holidays*
R. G. Lurie, *The Great March,* Vol. I
Lenore Cohen, *Bible Tales for Very Young Children,* Vol. I and Vol. II

INTERMEDIATE—*Grade 4 through Grade 6*

Mordecai Soloff, *When the Jewish People Was Young*
Mordecai Soloff, *How the Jewish People Grew Up*

JUNIOR HIGH SCHOOL—*Grade 7 through Grade 9*

Mordecai Soloff, *How the Jewish People Lives Today*
L. J. Levinger, *History of the Jews in the United States*
M. Conovitz, *David and Dorothy Explore Jewish Life*
D. Alofsin, *Stream of Jewish Life*

SENIOR HIGH SCHOOL—*Grade 10 through Grade 12*

The Bible itself
R. B. Gittelsohn, *Modern Jewish Problems*
Feuer and Eisenberg, *Jewish Literature Since the Bible, Book I*

TABLE 9A: TEXTBOOKS USED IN REFORM JEWISH RELIGIOUS SCHOOLS OF ALL SIZES. PRIMARY GRADES, IN ORDER OF FREQUENCY OF USE

TEXTBOOK:	GRADES:													TOTAL NO. OF USES
	Kg	1	2	3	4	5	6	7	8	9	10	11	12	
Gamoran, M. G., *Hillel's Happy Holidays*	5	40	50	18	5	1								119
Lurie, *The Great March, V. 1*		5	10	65	23	3	1							107
Cohen, L., *Bible Tales for Very Young Children, 2*		9	54	24	5									92
Cohen, L., *Bible Tales for Very Young Children, 1*	12	55	19	5										91
Golub, *Down Holiday Lane*			8	19	8	3								38
Weilerstein, *What Danny Did*	3	7	5	2										17
Weilerstein, *What the Moon Brought*	3	5	4	1	1	1								15
Malino, *Bible Jingles*	2	7	3											12
New Union Hymnal	1			9					1					11
Levinger, E. E., *Great Jews Since Bible Times*		1	2	2	4	1			1					11
Bearman, *Passover Party*	10													10
Bearman, *Happy Chanuko*	10													10
Bearman, *Fun on Sukos*	10													10
Pessin, *Aleph-Bet Story Book*	4	2												6
Koch, *Let's Read Hebrew*		1	1	1	1									4
Franzblau, *Personalities*			2	1					1					4
Satlow, *Kindergarten*	2	1												3

TABLE 9B: TEXTBOOKS USED IN REFORM JEWISH RELIGIOUS SCHOOLS OF ALL SIZES. INTERMEDIATE GRADES, IN ORDER OF FREQUENCY OF USE

TEXTBOOK:	GRADES:													TOTAL NO. OF USES
	Kg	1	2	3	4	5	6	7	8	9	10	11	12	
Soloff, *When the Jewish People Was Young*		1	3	14	34	53	14	4	1					124
Soloff, *How the Jewish People Grew Up*			1	4	4	30	58	14	1					112
Gamoran, M. G., *Days and Ways*		1	3	11	20	22	16	21	1					95
Gamoran and Friedland, *Gilenu, Book I*			13	24	18	19	8	2	2	1				87
Lurie, *The Great March, Book II*			2	9	43	7	1	2	1					65
Bd. of Education, Chicago, *Little Songbook*	5				10	10	10	10	10	2				57
Pessin, *Michael Turns the Globe*				1	12	22	10	1						46
Zeligs, *Child's Story of Jewish Life*				3	4	8	10	9	7	2	1			44
Gamoran and Friedland, *Gilenu, Book II*				3	3	10	14	6	5					41
Gamoran and Friedland, *Gilenu, Book III*				1	2	4	8	11	10					36
Bildersee, *Out of the House of Bondage*			2	3	5	18	7							35
Schwarz, *Into the Promised Land*				1	4	5	17	6	1					34
Gamoran, M. G., *With Singer and Sage*		1				1	3	5	8	11	1			30
Zeligs, *A Child's History of the Hebrew People*			1	2	6	6	6	3		1				25
Bildersee, *Story of Genesis*				2	4	11	3	3						23

TABLE 9B (*continued*):
TEXTBOOKS USED IN REFORM
JEWISH RELIGIOUS SCHOOLS OF ALL SIZES.
INTERMEDIATE GRADES, IN ORDER OF FREQUENCY OF USE

TEXTBOOK:	GRADES:													TOTAL NO. OF USES
	Kg	1	2	3	4	5	6	7	8	9	10	11	12	
Zaretsky, *In the Land of Kings and Prophets*						3	12	5	1					21
Reichler, *Hebrew Primer*		1	1	1	2	2	3	5	2	1				18
Burstein, *The Boy Called Rashi*				1	1	2	2	8	1					15
Zeligs, *The Story of Jewish Life in Modern Times*						2	1	4	4	2	1			14
Marenof, *My Hebrew Reader*					2	3	2	2						9
Zeligs, *The Story of Jewish Holidays and Customs*					1	2	1	3	1					8
Levinger, E. E., *With the Jewish Child in Home and Synagogue*			1	1	2	1	1	1						7
Pessin, *Giants on the Earth*					2		3	2						7
Kalisher, *Watchmen of the Night*			1	2	1		1							5
Soloff, *Jewish Life*			1		2		1		1					5
Fish, *Hebrew Primer*					1	1	2	1						5

TABLE 9C:

TEXTBOOKS USED IN REFORM

JEWISH RELIGIOUS SCHOOLS OF ALL SIZES.

JUNIOR HIGH SCHOOL GRADES, IN ORDER OF FREQUENCY OF USE

TEXTBOOK:	GRADES:													TOTAL NO. OF USES
	Kg	1	2	3	4	5	6	7	8	9	10	11	12	
Soloff, *How the Jewish People Lives Today*				1	5	4	26	54	13	2			1	106
Levinger, L. J., *History of the Jews in the United States*					2		1	7	19	28	6			63
Conovitz, *Dorothy and David Explore Jewish Life*				1	1	2	18	10	13	1				46
Union Prayerbook				2	1	1		7	9	9	4	8		41
Alofsin, *Stream of Jewish Life*							9	12	13	5		1		40
Levinger, E. E. and L. J., *Story of the Jew*						1		6	14	6	2		1	30
Cohen, M. J., *Pathways Through the Bible*						2	3	8	4	7	3			27
Gamoran, M. G., *The Voice of the Prophets*				1		1	2	5	15	3				27
Landman, *Stories of the Prophets*							1	1	7	2	1			12
Golub, *In the Days of the First Temple*							1	4	5					10

TABLE 9D: TEXTBOOKS USED IN REFORM JEWISH RELIGIOUS SCHOOLS OF ALL SIZES. UPPER HIGH SCHOOL GRADES, IN ORDER OF FREQUENCY OF USE

TEXTBOOK:	GRADES:													TOTAL NO. OF USES
	Kg	1	2	3	4	5	6	7	8	9	10	11	12	
The Bible			2	3	6	7	8	9	16	16	4			71
Gittelsohn, *Modern Jewish Problems*					1	1			4	10	15	10	1	42
Feuer & Eisenberg, *Jew. Lit. Since the Bible, II*									4	8	14	11		37
Feuer & Eisenberg, *Jew. Lit. Since the Bible, I*						1			6	10	6	2		25
Schauss, *The Jewish Festivals*								2	2	10	7	4		25
Freehof, *In the House of the Lord*								1	3	5	13			22
Cohon, B. D., *Introduction to Judaism*				1	1	1		1		6	9			19
Gamoran and Friedland, *Torah-Li*										10	8			18
Gamoran and Friedland, *Pupils' Exercise Book*										10	8			18
Golub and Green, *A Short History of the Jews*						1			2	1		8	3	15
Roth, *The Jewish Contribution to Civilization*										1	3		10	14
Enelow, *Faith of Israel*				1	2	2		2	2	4	1			14
Feuer, *The Jew and His Religion*									2	4	6		1	13
Harris, *Confirmation Manual*					1			1	2	4	2	1	1	12
Cronbach, *The Bible and Our Social Outlook*													10	10
Spiegler, *Your Life's Work*													10	10
Sachar, *History of the Jews*									3	1	2			6
Browne, *Stranger than Fiction*							1		1		2			4

HEBREW

A particularly important aspect of the curriculum concerns itself with the teaching of Hebrew. Of the very small schools, 63.3% include Hebrew in their curriculum, 50% requiring that Hebrew be taken by all children and 50% offering it as an optional elective. Hebrew is taught in 85.7% of the small congregations, of which 44.4% list Hebrew as a required subject and 55.6% make it optional; 93.2% of the medium schools teach Hebrew with 56.1% requiring it of all students and only 43.9% making it an optional subject; and in 98.6% of the large schools, where 50% require it and 50% leave it optional.

In the section of Gamoran's study dealing with the teaching of Hebrew, he found that only 27.7% of the total school population took Hebrew. The contrast with what has been found in this study is significant. In all four of the categories of schools being studied, the proportion of the school enrollment who take Hebrew is markedly higher than what Gamoran reported in 1924. In the very small schools which have an average enrollment of 29.2 children, 15.2 take Hebrew, or 52%. In the small schools that have an average enrollment of 74.4 pupils, 33.8 study Hebrew, or 45.4%. Of the 188.3 students making up the average enrollment in the medium schools, 85.3 take Hebrew, or 45.3%. The large schools have an average enrollment of 470.3, of whom 246.1 take Hebrew, or 52.3%.

From these figures it will be seen that the proportion of children in Reform Jewish religious schools has increased from 27.7% reported by Gamoran in 1924 to a range of 45.3%–52.3%, or nearly double.

Without going into the qualitative element involved, it is significant to note the quantitative change in these percentages. Several factors may account for the larger percentage of children now taking Hebrew. First of all, modern Jewish affairs have influenced the thinking of American Jewish parents and consequently their children. Hebrew is no longer a dead, classical language of antiquity but a living language, being spoken and written in the State of Israel today. It is understandable therefore why some schools, particularly those that emphasize the Zionist point of view, should have been able to increase the number of children studying Hebrew.

A second factor partially explaining the rise in the number of children who study Hebrew today is the fact that in the past quarter of a century, significant changes have taken place in the background of Reform Jewish membership. Many who have joined Reform temples in recent years have come from Conservative or Orthodox backgrounds. They have unconsciously carried over with them a nostalgia for Hebrew associated with the synagogue of their youth. They consequently express a positive attitude in wanting their children to have some acquaintanceship with the language of the Bible and prayer book.

Finally, considerable progress has been made in the technique and method of teaching a most intricate and complex language on a child's level. Dr. Gamoran himself has produced a popular textbook,* referred to below, which has been used with considerable success in Reform Jewish religious schools. While the percentage of children who take Hebrew is far from impressive, it is still significant to take note of this change.

This study found that in the very small and in the small schools, Hebrew is taught 1.3 average number of hours a week. In the medium schools, Hebrew is taught 1.4 average number of hours a week, and in the large schools 1.7 hours. Schools of all sizes report that they offer Hebrew instruction during the week. This explains how it has been possible to extend the amount of time given to Hebrew. The only hope of intensifying Hebrew instruction is to encourage children to come to classes on additional days.

With the exception of the medium schools who report a slightly shorter time, schools of all sizes report that pupils continuously take Hebrew for an average period of 5.5 years. This compares rather closely with Gamoran's results. He found that where Hebrew is a required subject, it is taught for 5.9 years, but on the average is taught only .8 of an hour per week. It is interesting to note that Gamoran found wherever

* *Gilenu—The Play Way to Hebrew* by E. Gamoran and A. H. Friedland.

Hebrew is optional, the time given is somewhat greater. Instead of .8 of an hour per week, the time of instruction is 1.3 hours. In view of the fact that the present study reports that in the small and very small schools not less than 1.3 hours per week are devoted to Hebrew, and in the large schools as much as 1.7 hours per week, it is safe to conclude that some progress has been made in making schools realize that more than one hour a week is needed if the child is expected to acquire any lasting familiarity with the Hebrew language.

One textbook stands out as the most frequently used in the one-day-a-week school: The *Gilenu* series by Gamoran and Friedland. Other popular textbooks are the prayer book itself used for mechanical reading, as well as the textbook by Reichler and the primer called *Reshis Daas.*

In the list on page 92 are the fifteen most popular textbooks and the percentage of their usage among Reform religious Sunday schools in America.

Q. 21. . . . In view of the emphasis which more progressive methods of religious education have placed upon activities and projects, it is interesting to note the emphasis which Reform Jewish religious schools, particularly the medium and large schools, have placed on this method of teaching Judaism. Such activities have been found to offer additional motivation towards relating the curricular material to the child's life. They bring the religious school closer to

AUTHOR AND TITLE	PERCENTAGE OF USAGE
Gamoran & Friedland, *Gilenu*	38.4
Prayer Book	16.1
M. Reichler, *Hamesader Primer*	14.0
M. Krinski, *Reshis Daas*	14.0
K. Bachrach, *Hasefer*	4.2
The Bible	2.8
M. Soloff, *Jewish Life*	2.1
A. Koch, *Let's Read Hebrew*	2.1
S. Rubenstein, *Elements of Hebrew*	1.4
S. & M. Marenof, *My Hebrew Reader*	1.4
Prayer Study Manual, pub. by Euclid Ave. Temple, Cleveland	.7
H. Goldin, *Hazman Harishon*	.7
Z. Scharfstein, *Sefer Hakriah*	.7
S. Fish, *Hebrew Primer*	.7
M. Tomarow & B. Hirsh, *Hashahar*	.7

his every-day interests. Dramatics, arts and crafts, newspaper, choir, scouting, audio-visual aids and the like are being utilized to encourage participation on the part of the children in Jewish activities. In nearly every case, the proportion of schools having teachers who specialize in such extra-curricular activities increases with the size of the school. Table 10 shows the percentage of schools who have such teachers.

Q. 22. . . . It has long been felt by religious educators that in order to make worship meaningful to children, the service must be scaled to a child's level of comprehension, both in theological concepts and

TABLE 10

PER CENT OF RELIGIOUS SCHOOLS, BY SIZE, HAVING TEACHERS SPECIALIZING IN EXTRA-CURRICULAR ACTIVITIES

ACTIVITY	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
Dramatics	15.0	38.0	40.9	67.7
Arts and Crafts	6.7	19.0	22.7	48.4
Newspaper	0.0	11.9	22.7	32.3
Choir	13.4	33.3	59.1	71.0
Scouting	5.0	11.9	18.2	38.7
Debating	0.0	2.4	2.3	6.5
Stamps	0.0	0.0	0.0	0.0
Photography	0.0	0.0	2.3	6.5
Auditory, etc., Aids	5.0	4.8	11.3	22.6
Other Types	6.7	4.8	11.3	19.3
None	61.7	38.0	22.7	9.7

in language elements. Recent years have witnessed a marked trend in holding special children's services not only on the Sabbath but on the various holidays and festivals throughout the year. Gamoran's study points out that "little attempt is made to develop a children's service of a kind that will prepare the child to participate in temple services later on." [31] Since this study referred only to the children's service on the Sabbath, it is implied that few special children's services for other holidays and festivals were available or in existence. Otherwise, he would cer-

tainly have mentioned them. Indeed, he deplores the fact that the Sabbath service alone is insufficient to satisfy the spiritual needs of the children throughout the year or to develop an intelligent preparation for

TABLE II

PER CENT OF RELIGIOUS SCHOOLS, BY SIZE, HOLDING CHILDREN'S SERVICES ON CERTAIN HOLIDAYS

HOLIDAYS	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
None	15.0	0.0	2.3	0.0
Sabbath	21.7	38.1	54.5	74.2
Rosh Ha-shono	25.0	31.0	45.4	54.8
Yom Kippur	45.0	69.0	88.6	87.1
Sukos	50.0	71.4	70.4	74.2
Consecration	38.3	64.3	68.1	83.9
Thanksgiving	8.3	21.4	6.8	25.8
Chanuko	60.0	71.4	45.4	77.4
Purim	56.7	69.0	45.4	67.7
Passover	48.3	64.3	63.6	71.0
Shovuos	25.0	47.6	27.3	32.3
Confirmation	45.0	73.8	56.8	80.6
Other	17.0	26.2	11.3	16.1

participation in temple worship during later life. It is therefore significant to take note of the proportion of religious schools who hold special children's services not only on the Sabbath but on holidays, festivals, and sundry occasions throughout the year. Such services are often held in place of or as part of the children's

assembly Sunday morning. Replies of the medium and large schools are particularly gratifying in this connection, as shown in Table 11.

Q. 23. . . . The average percentage of the school enrollment which attends these children's services is 65.2% in the very small schools, 72.9% in the small schools, 62.2% in the medium schools, and 65.2% in the large schools.

CHAPTER IX

Youth Problems and Adult Education

Worthy of special commendation are the congregations which have begun to emphasize youth and adult Jewish education in American Reform congregations.

Question 24 in this survey's questionnaire attempted to ascertain the extent to which congregations have gone in developing study groups, adult education classes, and similar efforts. Table 12 shows the percentage of congregations in the four categories which have already inaugurated some kind of adult education program. A significant proportion of congregations of all sizes report that Temple Sisterhoods have instituted study groups and education classes relating to Judaism and Jewish content. Similar study groups, seminars, and institutes on Judaism are being sponsored by Temple Brotherhoods, particularly in the medium and large congregations.

Teacher-training classes, while primarily organized for the purpose of training religious school teachers, likewise have wider implications as an aspect of adult education. In recent years the Parent-Teacher As-

TABLE 12

PER CENT OF SYNAGOGUES, BY SIZE, HAVING ADULT STUDY PROGRAMS IN SISTERHOODS, BROTHERHOODS, ETC.

ORGANIZATIONS	VERY SMALL SYNA-GOGUES	SMALL SYNA-GOGUES	MEDIUM SYNA-GOGUES	LARGE SYNA-GOGUES
Sisterhood	23.0	31.0	47.7	90.3
Brotherhood	1.7	9.5	22.7	38.7
Adult Study	31.7	57.1	52.3	54.8
Teacher Training	13.3	35.7	25.0	45.2
Parent-Teacher	11.7	21.4	18.2	32.3
Other	0.0	0.0	0.0	0.0

sociations, developed so successfully by the public schools of this country, have been adapted to Jewish religious schools. A significant proportion of congregations have already found that a Parent-Teacher Association not only brings the parents into closer liaison with the religious school, but likewise sponsors lectures, study groups, workshops and institutes on various aspects of Judaism. The Parent-Teacher Association has thus become a vehicle of adult education.

Although attendance in adult education is not impressive by statistics, it is encouraging to take note of the fact that men and women from various avenues of professional and business interests are willing to de-

TABLE 13

AVERAGE NUMBER OF ATTENDING PEOPLE AT SISTERHOOD, ETC., MEETINGS FOR SYNAGOGUES, BY SIZE

ORGANIZATIONS	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
Sisterhood	21.0	22.0	69.0	94.0
Brotherhood	0.0	18.0	86.0	132.0
Adult Study	14.0	28.0	50.0	58.0
Teacher Training	6.0	10.0	13.0	29.0
Parent-Teacher	21.0	46.0	89.0	130.0
Other	0.0	0.0	0.0	0.0

vote themselves one evening a week or one evening a month to furthering their Jewish education. A careful study of Tables 13, 14, 15, 16, will show what promise this avenue of education holds for the future.

The subjects most frequently taught in adult study groups are the Hebrew language, Jewish History, Current Events, the Bible, Child Study and Development, Modern Judaism, Jewish Literature, Customs and Ceremonies, and Jewish Education. Among study groups for women sponsored by the Sisterhoods, He-

brew is a popular subject in the very small congregations. Bible reading and Jewish literature are particularly popular in women's study groups of medium and large congregations. Table 14 shows the percent-

TABLE 14

PER CENT OF SYNAGOGUES, BY SIZE, WHOSE SISTERHOOD STUDY GROUPS ARE ON HEBREW, ETC.

	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
Hebrew	33.4	21.4	9.1	8.3
Jewish History	16.7	14.2	41.0	20.8
Current Events	16.7	0.0	4.5	12.5
Bible	16.7	14.3	27.3	37.5
Child Development and Study	8.3	21.4	0.0	12.5
Modern Judaism	0.0	28.6	9.1	0.0
Customs and Ceremonies	8.3	0.0	9.1	8.3

age of Sisterhood study groups which teach the various subjects.

Table 15 indicates that adult study groups for both men and women devote considerable attention to the study of the Bible, basic Judaism, Jewish history, and Hebrew, as well as a number of other central subjects. Table 16 demonstrates that Parent-Teacher Associations center their educational activities around

TABLE 15

PER CENT OF SYNAGOGUES, BY SIZE, WHOSE ADULT STUDY GROUPS ARE ON HEBREW, ETC.

	VERY SMALL SYNA-GOGUES	SMALL SYNA-GOGUES	MEDIUM SYNA-GOGUES	LARGE SYNA-GOGUES
Bible	23.5	23.8	13.0	35.7
Jewish History	41.2	19.2	4.3	0.0
Basic Judaism	23.5	23.8	34.8	0.0
Hebrew	11.7	9.6	17.4	0.0
Jewish Literature	0.0	9.6	0.0	42.8
Customs and Cer.	0.0	9.6	0.0	7.1
Current Events	0.0	4.4	21.7	14.3
Comp. Religion	0.0	0.0	8.7	0.0

TABLE 16

PER CENT OF SYNAGOGUES, BY SIZE, WHOSE PARENT-TEACHER MEETINGS ARE ON JEWISH EDUCATION, ETC.

	VERY SMALL SYNA-GOGUES	SMALL SYNA-GOGUES	MEDIUM SYNA-GOGUES	LARGE SYNA-GOGUES
Jewish Education	25.0	25.0	67.0	50.0
Jewish Ethics	50.0	0.0	0.0	0.0
Prayer and Cer.	25.0	0.0	33.0	0.0
Child Development and Study	0.0	75.0	0.0	0.0
Modern History	0.0	0.0	0.0	50.0
All	100.0	100.0	100.0	100.0

questions of Jewish education, Jewish ethics, prayer and ceremonials, child study and development, and modern Jewish history. The teacher-training courses are devoted almost exclusively to Jewish education and deal with problems of method, philosophy, principles and practices.

CHAPTER X

Teacher-Training and Problems

GAMORAN COMMENTS very wisely "that the most important element in any school system is its corps of teachers." [32] Statistics gathered in this survey with reference to teacher personnel show some interesting results.

The present survey indicates that there is relative agreement on the average age of teachers in schools of all sizes. In the very small schools the average age is 30.1 years, among the small schools 32.6, in the medium schools 33, and in the large schools 30.6 years. The number of teachers on the faculty of a religious school, of course, varies with the size of the school. Very small schools report that 4.8 is the average number of teachers needed, small schools report 7.7, medium schools 10.8, and large schools 16.9.

Reform Jewish schools have, by and large, veered away from the practice common among many Prot-

estant Sunday schools of relying upon volunteer teachers. Although the spiritual values which motivate a person to volunteer his services to the religious school are admirable qualities to encourage, a professional attitude requires that the school should have a right to make certain demands on the teacher. There is a relationship between paid teachers and trained teachers. When teachers are paid, the administration of the school can *insist* that teachers attend faculty meetings, keep proper records, prepare lesson plans, interview parents, and perform dozens of other tasks which a school administrator might feel reluctant to demand of a volunteer staff.

Actually, the salary paid to a religious school teacher may be considered only a token payment. She can never be reimbursed completely for the devotion or inspiration she brings to her work. In the very small schools, the average monthly salary for teachers in the one-day-a-week school is $8.50. In the small schools, it is $13.70. Among the medium schools it amounts to $19.40 and the large schools pay an average of $27.20 per month to their teachers. These averages, of course, do not take into consideration the somewhat larger salaries paid to specialists or to those who devote more time than one morning a week. Such salaries, modest as they may be, are an indication that congregations feel a financial responsibility to those who give of their time and training to teaching in Jewish religious schools.

Table 17 tells something of the college background of teachers in Reform Jewish religious schools. In the very small schools, 43.3% of the teachers are college graduates, including those with various graduate degrees. Among the small schools 53.2% fall in this

TABLE 17

PER CENT OF TEACHERS IN SYNAGOGUES, BY SIZE, WHO HAVE NO COLLEGE EDUCATION, 1 YEAR COLLEGE, ETC.

	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
No college	30.7	33.6	19.8	16.0
1 year college	3.5	0.8	1.7	0.8
2 years college	16.0	11.2	9.6	13.9
3 years college	6.5	1.2	3.0	2.1
B.A.	30.7	42.0	46.9	49.4
M.A.	10.6	9.6	17.8	17.4
Ph.D.	2.0	1.6	1.2	0.4

category, 65.9% are to be found in the medium schools and 67.2% in the large schools. However, 30.7% of all the teachers in the very small schools have had no college education whatsoever and 33.6% of the teachers in the small schools have had no college education. In the medium schools, the percentage drops to 19.8% and in the large schools only 16% of the teachers are without college education. These figures compare favorably with Gamoran's study. He

found that only 23.5% of the teachers in Reform religious schools a quarter of a century ago were college graduates. He also reported that 25.2% of the teachers then serving had nothing more than a high school education.

With reference to the Jewish background and training of present-day teachers, it was found impossible to classify systematically the returns sent in. Many rabbis merely indicated that their teachers had been confirmed or had taken some classes in a teacher-training course. Gamoran also had the same difficulty in gathering any systematic classification with regard to the Jewish training of teachers. He did find, however, that 56.9% had a "Jewish education equivalent to nothing more than graduation from the average Sunday school." [33] He deplored the meagerness and inadequacy of such limited training of those who were teaching the children at that time. Although no reliable figures or percentages have been computed from the present study, there is no reason to be overly sanguine about the progress made in requiring a greater Jewish background among teachers today.

There is a moderate amount of agreement among the schools of all sizes in reporting the average number of years that teachers remain on the faculty of Reform Jewish religious schools. In the very small schools the average number of years is 4.2, in the small schools 4.8, in the medium schools 4.9 and in the large schools it is 5.4 years. It is possible to deduce

from this that the larger schools have been slightly more successful in retaining teachers on their staff.

Q. 27 *. . . . A crucial problem in every religious school is obtaining adequately trained teachers. In the metropolitan centers like New York, Chicago, Cleveland, Philadelphia, Boston, and Los Angeles, the presence of a Bureau of Jewish Education or a College of Jewish Studies means that there are institutions of higher Jewish education in the community which can assist local religious schools in providing a reservoir of properly trained teachers. The large congregations, which are usually located in the larger cities, report that 76% of their teachers receive their Jewish educational training at some institution of higher Jewish learning, while 45.9% of the medium schools find their teachers from the same source of supply. However, the small and very small schools are usually located in smaller communities, too remote from the centers of Jewish life to draw upon them for a supply of teachers. It is not surprising, therefore, that the small schools report only 17.6% of their teachers have been trained in an institution of higher Jewish learning, and the very small schools only 13.7%.

From these figures it is possible to conclude that some progress, though far from enough, has been made to obtain more adequately trained teachers

* There were not enough answers to Questions 25 and 26 of the questionnaire to justify comment.

since Gamoran reported twenty-five years ago that only 25.5% of the teachers were trained in some kind of Jewish teachers' school. The problem of the small and very small school, however, is still unresolved.

Gamoran likewise reported that 28.1% of the schools had some kind of normal classes in which teachers might receive preparation for their classroom work. He did not indicate who conducted such normal classes. In the present study, 7.8% of the very small schools and 17.6% of the small schools reported that the rabbi conducted teacher-training classes. Only 10.8% of the medium schools indicated that the rabbis carried on such an activity, and none of the large schools reported on this.

In view of the direct relationship between the size of the congregation and the proportion of adequately trained Jewish teachers, it is not surprising to find that 78.4% of the very small schools and 64.8% of the small schools report that their teachers have had no previous Jewish education qualifying them for their teaching position. The proportion drops to 43.2% in the medium schools, while the large schools, by virtue of their location in cities of greater resources, are able to report that only 24% of their teachers have had no prior training. Nonetheless, for any large religious school to admit that nearly one-fourth of its teachers have had no previous training or any medium school to admit that over two-fifths of its teachers are improperly trained—though less than

the proportion reported by the small and the very small schools—is a shocking indictment. More will be said of this at a later point.

Q. 28. . . . Nearly all schools hold monthly teacher meetings and conferences as a part of their administrative routine. In some cases meetings are held oftener, as occasion requires.

Q. 29. . . . Changing standards in the American rabbinate during recent years have meant that the rabbi has found his duties multiplied and his time fragmentized.[34] The result has been, so far as the religious school is concerned, that the rabbi has found himself less and less able to attend to the multifarious details connected with his ministering in an efficient religious school. Many congregations have enlarged the rabbinical staff to include an assistant rabbi, whose duties often include the administration of the religious school.[35] More often a principal other than the rabbi is designated to have charge of the religious school. This principal is responsible to the rabbi and the board of trustees for the educational set-up. The larger the school, the more frequently we find the appointment of a principal. Only 22.2% of the very small schools report that they have a principal other than the rabbi in their school. However, 52.6% of the small congregations, 65.8% of the medium congregations and 76% of the large congregations report that they find a principal other than the rabbi indispensable to look after the religious school.

CHAPTER XI

Financial Problems of the Religious Schools

Q's. 30, 31, 32 AND 33. . . . When Gamoran attempted to study the financial structure of the religious schools in 1924, he found that many congregations did not freely give information on this subject. The same reticence was found in this study. Only forty-five congregations submitted their yearly budget to Gamoran. On examination of these, he found that only 8.9% of the congregation's annual budget was spent on religious schools. He deplored the fact that less than 10% is "invested in the solution of the problem of Jewish education upon which depends our future in America." [36]

Without attempting to justify such a finding, it is quite possible that congregations are not fair to themselves in reporting such a low percentage. The budget of a congregation usually includes such items as the

rabbi's salary, secretary, janitor, light, heat, telephone, etc. The sum allocated to the religious school refers only to teachers' payroll, supplies, textbooks, and miscellaneous items needed in the school.

As a basis for cost analysis, such budgeting is misleading. Only by *prorating* that proportion of the rabbi's salary, secretarial services, janitorial services, heating, lighting, telephone and telegraph, general maintenance, mortgage interest, insurance, and other costs, is it possible to find the actual, real cost of the religious school in any particular congregation.

No congregation as yet budgets its fiscal policies on a cost accounting basis. It is understandable why twenty-five very small congregations whose average annual budget is $9,877 should include an average religious school appropriation of only $711, or 7.2% of the annual budget. Similarly, with the case of the small schools, twenty-nine small congregations reported that their average annual budget was $16,161 and that $1,628 was the average appropriation given the religious school, or 10.1%. Of the medium congregations, twenty-eight reported that their average annual budget was $34,635, which included an average religious school appropriation of $3,448, or 10%, while twenty large congregations reported that their annual average budget was $62,395. Their average religious school appropriation was $11,765, or 18.9%.

Such small percentages of income devoted to re-

ligious education are unimpressive. However, in this study, congregations were asked to estimate the amount of prorating that could properly be chargeable to the religious school. The amounts varied. In view of the fact that only a small number of congregations answered this question, Table 18 cannot become the basis of any sweeping conclusions. Nevertheless, enough congregations replied to suggest that

TABLE 18

COST ANALYSIS OF RELIGIOUS EDUCATION IN SYNAGOGUES, BY SIZE

	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
Number of congregations reporting	15	18	14	9
Average annual budget	$9,620	$16,522	$31,036	$42,856
Average religious school appropriation	$676	$2,065	$3,371	$11,029
Per cent of budget	7.0	12.5	10.9	25.7
Average estimate of prorated costs included in religious school education	$1,226	$1,909	$3,711	$6,690
Total amount spent by congregation on religious education	$1,902	$3,974	$7,082	$17,719
Per cent of total budget actually spent on religious education	19.8	24.1	22.8	41.3

amounts of less than 10% of the total budget are considerably at variance with the actual percentage of the budget devoted to the costs of religious education. Congregations have been "selling themselves short" by failing to make their membership realize that they are taking religion more seriously, financially speaking, than they have thus far indicated.

Of the very small congregations fifteen replied that their annual average budget was $9,620 and that their average religious school appropriation was $676. However, in replying to the question asking them to prorate the various items properly chargeable to the religious school, they estimated that $1,226 of the actual cost of their religious school was not included in the religious school appropriations, bringing the total average amount spent by the small congregations on their programs of religious school education to $1,902. This figure means that not 7% but 19.8% of the total budget is actually spent on religious education in the very small congregations.

As for the small congregations, a similar pattern is repeated, eighteen small congregations reporting that their average annual budget was $16,522, including an average religious school appropriation of $2,065. On these figures submitted, 12.5% of the total budget is apparently spent on religious education. However, these congregations estimated that $1,909 of prorated expenses, not included in the religious school appropriations, were actually spent by the school,

bringing the total average amount spent on religious education to $3,974. Thus, not 12.5% but 24.1% was actually spent by those eighteen small congregations on religious education.

The medium congregations show a similar picture, fourteen medium congregations reporting that their average annual budget was $31,036 and their average religious school appropriation was $3,371, or 10.9% of the total budget. These congregations likewise estimated that on the average $3,711 of prorated expenses were properly chargeable to the religious school. In other words, the total amount spent by these congregations on religious education amounted to $7,082, or 22.8% of the total budget.

Only nine large congregations reported on this question, but if their answers are typical, the pattern is even more definitive. These nine large congregations reported that their annual average budget was $42,856, with the average religious school appropriation being $11,029, or 25.7%. They likewise estimated that $6,690 was spent each year in prorate costs not included in a religious school appropriation but actually used for religious education. This brings the total amount spent by these congregations to an average of $17,719, or 41.3% of their average total budget.

In view of these findings a new figure should be substituted to give a more accurate picture of the proportion of a congregation's budget that is actually

spent on religious education. Unfortunately, a precise figure cannot be deduced from this study because the number of schools that answered this particular question is too small to justify a generalization. If a guess could be ventured, the figure of approximately 25% would be safe to estimate, though even this figure would depend upon the size of the school and local considerations. At all events, it would be a considerably higher figure than the 8.9% which Gamoran found in 1924.

Q's. 34 and 35. . . . Table 19 indicates that only in a fractional number of congregations are members obliged to pay tuition in order for their children to attend religious school. In some schools, children of non-members are excluded. This situation exists in 11.3% of the very small schools, 10.5% of the small

TABLE 19

RELIGIOUS SCHOOL TUITION FOR SYNAGOGUES, BY SIZE

	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
Members pay tuition	15.4	15.8	7.3	3.4
Members do not pay tuition	84.6	84.2	92.7	96.6
Exclude non-members	11.3	10.5	19.5	27.6
Average tuition for members	$ 3.00	$13.00	$16.70	$ 0.00
Average tuition for non-members	$19.00	$20.00	$25.00	$38.00

schools, 19.5% of the medium schools, while in the large schools the percentage rises to 27.6%.

The reason why the medium and large schools show a larger percentage than the very small and small schools is that medium and large schools are usually located in medium and large size cities, where the bulk of the unaffiliated are to be found. Many congregations have limited physical facilities and therefore are unable to take care of the children of non-members. It ought to be made clear, however, that where a child's family is financially unable to pay the membership fee or the tuition, provision is made for the education of that child.

The overwhelming proportion of congregations admit the children of members to the religious school without additional tuition charges. The report on this question showed that members do not pay any additional charges for tuition for their children's attendance in 84.6% of the very small congregations, 84.2% of the small congregations, 92.7% of the medium congregations, and 96.6% of the large congregations. In the few schools which do require a tuition charge for the children of members, the average amount is $3.00 in the very small schools, $13.00 in the small, and $16.70 in the medium schools. No large school reported that any tuition is charged for children of members.

Non-members of Reform Jewish congregations are usually asked to pay tuition. This amounts to $19.00

in the very small schools, $20.00 in the small schools, $25.00 in the medium schools and $38.00 in the large schools.

With reference to those congregations which exclude the children of non-members, it may be worth while to quote from a resolution adopted by the Chicago Federation of the Union of American Hebrew Congregations:[37]

It is important to point out to a Congregation that a policy of insisting upon parents' joining the Congregation as a condition to the child's attendance at the school is fraught with the following negative factors:

1. It penalizes the child for the sin of the parents
2. It denies Religious Education where it is needed most
3. It closes the door to children who may be attracted to Reform Judaism in the face of intransigent irreligiosity or Orthodoxy of their parents . . .

It is therefore suggested that where congregations will insist on parents' sharing in the financial responsibilities which make possible the Congregations' educational work, the situation of each child and each parent must be weighed on its individual merits. Deserving children must not be permitted to become part of a lost generation.

CHAPTER XII

Other School Problems

PARENT-TEACHER ASSOCIATIONS

Q. 36. . . . A RECENT DEVELOPMENT in Reform Jewish religious schools is the organization of Parent-Teacher Associations. Formed on the model of the better known public school Parent-Teacher Association, a gratifying number of congregations report that they already have a Parent-Teacher Association in operation.

The report showed that 24.5% of the very small congregations already have a P.T.A. operating with an average number of 41.1 members who meet on the average of 5.1 times during the course of the year; that 43.6% of the small congregations have a P.T.A., with an average number of fifty-eight members who meet 6.1 times a year; that 41.9% of the medium congregations have an average of 129.2 P.T.A. members and meet 7.3 times a year; and that 66.7% of the

large congregations have a P.T.A with an average number of 212.4 members, who meet five times a year.

The question of dues in the P.T.A. is optional. Many congregations who have P.T.A.'s indicate that they charge no dues. Among those who do charge dues, the average amount in the small congregations is $.25 a year, $.96 a year among the medium congregations, and $.95 a year among the large congregations. No P.T.A. in the very small category indicated that they charged dues.

A variety of different types of activities were reported by congregations of all sizes as being especially effective in mobilizing parent participation and interest in the religious school. Following are some selective examples of special P.T.A. activities reported in this survey:

Chanuko parties in homes according to age groups. (Niagara Falls, N. Y.)

Holiday preparations, preparing temple for Confirmation, hostesses during school entertainments. (Kingston, N. Y.)

Help school with prizes. (Atlantic City, N. J.)

Our parents' groups meet as committees which are assigned supervision of parent participation in holidays and special events. (Indianapolis, Ind.)

Cultural meetings, entertainment, courses in Jewish homemaking, volunteer clerical help, sponsorship of school entertainment. (San Diego, Calif.)

Acquaint parents with aim of school, materials, studies, methods used, personality of teachers, work being done, difficulties and how home can help solve them. (St. Louis, Mo.)

Purim carnival and Chanuko party. Mother and daughter luncheon. (Denver, Col.)

Child Study group. (Chicago, Ill.)

Encourage sale of religious books and ceremonial objects, sponsor attendance at Children's Services. (Baltimore, Md.)

Homeroom Mothers' organization—one mother for every eight children. (Newark, N. J.)

Sunday school teas, one for each grade. (Brookline, Mass.)

From these examples it is clear that the Parent-Teacher Associations make for better parents, growing in understanding not only of their own children but of all children. A better perspective and a more sympathetic understanding of the problems of religious education can be found through activities of the P.T.A. By joining other parents and helping to meet the social and spiritual needs of the children, a broadening acquaintanceship is built up with other parents and with the teachers. A new kind of rapport is established through a closer relationship between the home, the religious school and the community at large. Particularly in those P.T.A.'s which sponsor some type of adult education, parents have a strong motivation to enroll in the various types of child

study groups and courses in Jewish education, which enable them to keep up to date on the progress of events affecting the welfare of their children. Nothing is more important to parents than the development of their children. P.T.A.'s capitalize on this basic parental interest and help to fill the needs of parents as parents. By bringing parents and teachers closer to each other and sealing the sense of partnership in an ever-renewing appreciation of the problems and values that extend beyond the classroom, the P.T.A. movement in Jewish religious education gives promise of a most significant and fruitful achievement. It should be pointed out that this phase of Jewish education, non-existent a quarter of a century ago, has grown to significant proportions during recent years.

OUTSTANDING PROBLEMS

Q. 37. . . . Table 20 tabulates the returns on the question which asked schools to list some of their outstanding problems as yet unsolved.

Three problems intimately related to each other and all part of one larger problem are the items: curriculum, textbooks, and collateral reading. Schools of all sizes mentioned the need for curriculum reforms, for more good textbooks and for providing the necessary collateral reading materials accompanying such texts.

An outstanding problem, one which is considered by many educators as the "Number One Problem" of

TABLE 20

PER CENT OF SYNAGOGUES, BY SIZE, NAMING ORGANIZATION, ETC., AS MAJOR UNSOLVED PROBLEMS

	VERY SMALL SYNAGOGUES	SMALL SYNAGOGUES	MEDIUM SYNAGOGUES	LARGE SYNAGOGUES
Organization	6.8	8.1	6.2	1.6
Curriculum	9.4	11.8	15.0	14.5
Textbooks	9.4	15.0	13.3	14.5
Collateral Reading	9.4	9.4	14.2	9.7
Teacher Training	34.2	27.6	27.4	24.2
Physical Facilities	24.8	23.5	19.5	29.0
Other	6.0	5.5	4.4	6.5

religious education, is that of teacher training. Although comment has already been made upon the paucity of well-trained, competent teachers, particularly in the very small and small communities, Table 20 reveals that schools of all sizes place the greatest proportion of emphasis on teacher-training among their unsolved problems.

Limitations of physical facilities are likewise uppermost in the minds of those who administer and guide Jewish religious education. Here it is only necessary to say that despite the number of congregations engaged in long-range building programs, a number of years will have to pass before the need for improved facilities can be completely met. Until con-

gregations are in a position to build and finance improved structures, they will continue to list inadequate physical facilities as an outstanding problem.

SIGNS OF PROGRESS REPORTED

Q. 38. . . . Replies to the question of where the greatest progress in Jewish education has been made in the respondents' congregations were particularly enheartening. These replies necessarily did not lend themselves to tabulation. But schools of all sizes indicated that progress has been made in increasing the number of children who study Hebrew. Similar progress was reported in maintaining a high degree of regularity in attendance, in the proportion of members' children who attend religious school, and in the role that the Reform religious school has played in bringing about a closer cooperation between Conservative, Orthodox, and Reform Jews who in many cases worship separately but send their children to the religious school of the Reform temple. Gratifying progress has likewise been reported in the role that Confirmation has played as an emotional stimulant to educational achievement. Less spectacular but still promising is the recent emphasis on adult Jewish education.

Above all stands the major contribution made to Reform Jewish education: the creation of a textbook literature. Without these tools for teaching, little

progress could be made. Twenty-five years ago the textbooks put into children's hands were dry, dull, reminders of an eerie past—moralistic in tone, pessimistic in outlook, a relic of nineteenth century pedagogy. Today, the textbooks are attractively printed, beautifully illustrated, written in children's language. They employ children's concepts and are graded to the child's age. They contain teaching aids, workbooks, and suggested collateral reading. They are so well done that many Orthodox and Conservative schools have adopted them.

Some selective statements are offered here from congregations of various sizes to give flavor to the statements of progress:

Very Small Congregations

Introduction of Hebrew. (Sandusky, Ohio.)

By combining our small group of Sunday school children with equally small group of local Orthodox children for joint instruction. (Zanesville, Ohio.)

Organization of a P.T.A. (Raleigh, N. C.)

Improvement in discipline. (Lincoln, Neb.)

Regularity of attendance. (Springfield, Mo.)

Worship participation of the children. (Hot Springs, Ark.)

Adult Education in Sisterhood. (Waterbury, Conn.)

In extending age of Confirmation to fifteen and in introducing Hebrew as part of the regular curriculum. (Sioux Falls, S. D.)

Almost 100% attendance at religious school. . . . Awakened interest in Jewish ceremonials and Jewish folk songs and dances. Introduction of Hebrew. (Lima, Ohio.)

Small Congregations

. . . About 95% of members' children attend religious school regularly. (Springfield, Ill.)

In getting parents to think of Sunday school in the same way as they think of regular school—thus better attendance, better preparation and better cooperation. (Tampa, Fla.)

Teaching Hebrew. (Greensburg, Pa.)

In the expanded program that brings children to the temple two or three times a week. (Johnstown, Pa.)

Celebration of the holidays. (Sacramento, Cal.)

Medium Congregations

Adult Education classes in basic Judaism. (South Bend, Ind.)

Organizing young married groups for Jewish education. (Duluth, Minn.)

Reorganization and introduction of new curriculum, improvement in teaching staff, closer rabbinic supervision, introduction of parent-teacher meeting. (Atlanta, Ga.)

The use of our library and the instruction in Hebrew. (Miami, Fla.)

In organization of adult study courses and P.T.A. meetings. (Rochester, N. Y.)

Conduct of a Junior Sabbath Service. . . . Progress of teachers' normal course. (San Antonio, Texas.)

Knowledge of Reform Judaism, like its history and meaning for our time. (Houston, Texas.)

Large Congregations

Advancing age of Confirmation from thirteen to fifteen. Introduction of visual aid techniques. Attractive assembly programs. (Brooklyn, N. Y.)

Nursery school. (Chicago, Ill.)

A desire to increase the salary of teachers. (Dallas, Texas.)

In creating a new sense of the importance of religious education in the minds of our Boards, Religious School Committees and parents. (Milwaukee, Wis.)

Q. 39. . . . Question 38 dealt with the actual signs of progress experienced by the individual congregations. In Question 39 educators in charge of the schools were asked to state what they consider the most encouraging signs in Jewish education in Reform congregations throughout the country—from their reading, meetings and general information about the larger problems. The following are some selections from the returns:

Very Small Congregations

A complete understanding of the historical as well as religious background and its relation to the modern concept of religion. (Demopolis, Ala.)

Hebrew and Zionism. (Sandusky, Ohio.)

Introduction of project method, utilization of dramatics, music, dancing, arts and crafts. (Zanesville, O.)

. . . qualified teachers who are paid. . . . Textbooks written for proper school age of the child. (Natchez, Miss.; Lincoln, Neb.; and Jackson, Miss.)

Growing concern of parents . . . to see to it that children get a good Jewish education. (Dothan, Ala.)

The realization that it is impossible to convey real knowledge in a school which meets once weekly has led to the two—three-day-a-week school in some communities with most encouraging results. The general raising of the age for Confirmation is another heartening sign. (Hot Springs, Ark.)

Interest in Hebrew and Jewish classics, emphasis on customs and ceremonies. (East Liverpool, Ohio; Lima, Ohio; Chicago, Ill.; Scranton, Pa.)

High percentage of average attendance and growing interest of the parents in a more intensive Jewish training. . . . (Sioux Falls, S. D.)

Introduction of Hebrew, meeting several times a week. . . . Richer emphasis upon Jewish ceremonials and observances. (Ft. Lauderdale, Fla.)

Small Congregations

Some excellent text materials. (Champaign, Ill.)

Reversion to Hebrew. (Kingston, N. Y.)

Consistent good attendance. (Cumberland, Md.)

New emphasis on Hebrew and relation to Palestine. (Newburgh, N. Y.)

Better teachers and textbooks. Cooperation of parents in raising school standards. (Davenport, Iowa.)

Amount of money being spent. (Jacksonville, Fla.)

Steady growth of enrollment. (Long Beach, L. I., N. Y.)

Medium Congregations

More time spent in Hebrew and in giving children a sense of belonging to a people with great traditions. (Ft. Worth, Texas.)

The number of children who are attracted by our religious school even though they come from Orthodox and Conservative homes. (Duluth, Minn.)

By raising teachers' salaries, higher standards have been set—more has been asked of the teachers. (Indianapolis, Ind.)

The fact that a negligible percentage of children of members of the temple did not attend Sunday school. (New Orleans, La.)

Profession aspect in teacher-training, in curriculum revision, in guidance. (New York, N. Y.)

Response of the children to the reintroduction of Jewish ceremonials, such as Simchas Torah, Purim, etc. (Miami, Fla.)

Congregational singing. (Brooklyn, N. Y.)

Swing back towards greater stress on basic Jewish concepts, customs and ceremonials, cultural identification. (Baltimore, Md.)

Many more devoted to religious education, professional leadership, youth direction. (New Haven, Conn.)

Concern for theology and Bible, as against former emphasis on history. (Bronx, N. Y.)

Large Congregations

More than a one-day-a-week school. (Brooklyn, N. Y.)

90% of children no longer hate Sunday school. An encouraging percentage on growing embarrassment of parents at zeal of children and at questions they ask. (St. Louis, Mo.)

Increased enrollment. Fine record of attendance. General reaction of parents. (Denver, Colo.)

The fact that parents are increasingly sensing the necessity for adequate Jewish education and are not only willing but anxious to see that it be available to their children. (Baltimore, Md.)

Establishing bonus for teachers attending teachers' institute. (Philadelphia, Pa.)

Use of progressive teaching techniques, student government, etc. (Cleveland, Ohio.)

Q. 40. . . . A great number of recommendations were noted under this question of major changes or improvements that rabbis and educators felt should be attempted in the next ten or fifteen years. Although not statistically reducible to any graph or table, close study of these recommendations indicate that they deal with a number of serious problems, some of which have been previously discussed:

Teacher-Training and Procurement
Curriculum Reorganization

More Effective Worship Experience
Audio-Visual Aids
Better Collateral Readings
Greater Stress on Reform Judaism
More Time for Classes than Merely One Morning a Week
Better Hebrew Instruction
Postponement of Confirmation to a Later Age
Greater Emphasis on Youth Activities and Adult Education
Less Emphasis on History and More Emphasis on Principles and Ideology

Each recommendation deserves serious consideration by those who are interested in better religious schools.

PART THREE

Evaluating the Survey

CHAPTER XIII

Evaluation of the Survey

FORTY CRUCIAL QUESTIONS have been asked of 200 congregations of all sizes.

These questions constitute an X-ray of every school examined. When we read the X-rays and take note of the patient's condition, we discover a number of significant facts which together form a *Gestalt* or configuration. And when we place nearly 200 of such configurations side by side, the pattern stands forth in fairly clear lines. It is possible to see where Reform Jewish education is moving, what is strong and what is weak, where is stress and where is strain. Once we have this kind of X-ray examination, certain remedies and recommendations can be prescribed to fit the needs.

Let us then take note of some significant trends highlighted by this survey which indicate the direction in which Reform Jewish education is moving.

BUILDING PROGRAMS IN TEMPLES

It is quite clear that the physical facilities presently being utilized for educational purposes are inadequate. Basement vestries are still being used. Only a small proportion of schools have as yet erected separate school buildings or community houses. Many schools still are forced to use "other places" for school purposes. Even the limited facilities at hand are in many places taxed beyond capacity.

That physical limitations are acknowledged by the congregations is testified by the fact that so many congregations are engaged in wide-spread building plans. The problem is similar to the housing crisis. Economic conditions prevented any building in the thirties. The state of war precluded any building in the forties. Congregations have found it impossible to secure either the necessary finances or the building materials with which to do any great amount of construction during the past two decades. In the period following the war, the trend is definitely toward new buildings, new temples, new community centers, and new religious school edifices.

Although some years will elapse before present plans are fully realized, a psychological factor is now at work. Until now, any hopes for improving limited physical facilities seemed far beyond the horizon. Now, adequate facilities for religious education are almost at hand. This survey points to a time not very

far off, when congregations who have labored under severe difficulties will find both the finances and the building materials with which to overcome the handicap of the past two decades.

It is hoped that as these building programs progress, the best kind of school equipment in terms of lighting, heating, ventilation, mechanical equipment, and the various facilities for extra-curricular activities to be integrated with the school program—dramatics, arts and crafts, music, etc.—will be envisaged in planning the religious schools of tomorrow.

HOURS OF INSTRUCTION

On the basis of this study, it is possible to note a trend in lengthening the average time of instruction. At the time that Gamoran made his study, 1.9 hours was the average time of instruction per week. Mention has already been made that 1.9 instruction hours per week is the minimum amount reported by the very small schools and that in the small, medium and large schools the time extended to as much as 2.47 hours per week.

While the trend indicates that the Sunday morning time of instruction is being lengthened from slightly under two hours a morning to about two and one-half hours, the basic problem of how to affect deeply the lives of children within that short period of time remains unresolved. This much may be noted now: Schools are cognizant of the fractional amount of

time which they have at their disposal, and they are reaching out for more time. Whether they use the added time as wisely as they ought to is another question. The trend, however, is to extend wherever possible the period of instruction on Sunday mornings.

CONFIRMATION

No effort has been made to duplicate or cover the same ground traversed by the splendid work of Albert T. Bilgray and his associates on their study on current Confirmation practices in 1945. Nonetheless, in pointing out current trends in Reform Jewish education, mention should be made of two trends. With the strong emotional motivation associated with Confirmation, an increasing number of schools have found it possible to bring the children together for an extra class session. The other trend is in the direction of advancing the age of Confirmation from thirteen to fifteen or sixteen years of age, an age better suited to receptivity of religion's spiritual message. Moreover, by holding the child to a later age before being confirmed, the school is able to take advantage of the additional year or two for instruction purposes.

POST-CONFIRMATION

A decade or two ago, it was fashionable to refer to the years between a child's Confirmation and his or her marriage as a "decade of exile" from the synagogue. Once a child was confirmed, there was no

place in the temple program of education or activity for him, until years later when he was married and subsequently brought his own child to enroll in the religious school. Confirmands were therefore lost to Judaism and the Jewish people at the very time when the needs of adolescence and early maturity require a sense of belonging to something significant.

Happily, such a situation has been recognized and remedied. This study has indicated the extent to which congregations of all sizes have come to provide a post-Confirmation program for young people. Not only classes, but youth groups and youth programs have been developed in ever-enlarging dimensions. Much, of course, remains to be done, but the trend of current practice definitely points to the building up of high school and youth programs for the post-Confirmation period as a most constructive and significant development.

ATTENDANCE

Mention has already been made of the continuation of the trend noted by Gamoran that there are more girls than boys attending Jewish religious schools. Whatever the reasons may be to explain this disturbing situation,[38] the trend must be noted that our schools have not yet found a way of attracting boys in the same numbers as they have attracted girls. This survey therefore substantiates the trend noted by Gamoran twenty-five years ago and calls attention to

the fact that Reform Jewish education should make a conscious effort to attract boys in greater numbers.

Gratifying to note, however, is the trend toward regularity of attendance. Despite the fact that religious schools have none of the powerful pressure that the public school system invokes toward attendance, the high percentage of regularity reported in this survey is an encouraging sign.

Likewise, the average number of years during which a child remains in a Reform religious school is in striking contrast to the much shorter average time reported by week-day schools sponsored by Orthodox or Conservative synagogues.

Furthermore, a high proportion of families affiliated with Reform Jewish temples send their children to the congregation's religious school. By this action they signify their confidence in the religious school. Despite wide-spread criticism, complaining and "griping" about the religious school by the parents, they continue to send their children to it.

CURRICULUM

The most obvious trend noted in this entire survey is the chaotic condition of the curriculum in Reform Jewish education. Standardization and uniformity are minimal when they should be maximal. Different subjects are taught with varying frequency and with an endless number of textbooks and teaching material.[39] The only subjects which appear to be con-

sistently taught are Hebrew, Jewish History, Current Events, Customs and Ceremonies, and the Bible. In some schools materials and teaching aids are graded, but in not a few cases, courses and textbooks recommended by their publishers for use in the intermediate or junior high school level are taught to six- and seven-year-old children. The converse has also been found. One rabbi noted in his written remarks that when a child is forced to transfer from one city to another or from one school to another within the same city, new faces and new teachers are not the only problem of adjustment which he must make. A whole new curriculum often penalizes him for having attended a different school. The result is confusion and maladjustment.

Some effort toward standardization and uniformity has been made by the Commission on Jewish Education. Each year its office in New York sends out a published curriculum which it recommends for adoption to the individual schools. While this curriculum is not followed by all congregational schools in every detail, by and large the use of the Union's publications in our schools achieves a certain amount of standardization throughout the country. This survey found, however, that many schools do not follow the convertible curricula put out by the Commission on Jewish Education. In too many of them some "free-for-all" kind of curriculum is in use, sometimes adapting the Union curriculum to what is thought to be

an improvement and at other times disregarding it. The gravest technical difficulties were experienced in preparing this study when the various schools sent in their curricula. It was virtually impossible to bring any order out of such chaos.

Without attempting to justify or decry the failure of the Union curriculum to obtain wide-spread acceptance, this survey lamentably points to a trend in Jewish religious education which is as disturbing as it is dangerous. It is not enough for a school to use the Commission's textbooks and follow some hit-or-miss curriculum. Textbooks are prepared to fill certain needs. Standardization of curriculum is essential if our schools are to take full advantage of the Commission's notable contribution in textbook literature.

A very considerable number of school curricula are heavily weighted on the side of Jewish history. The difficulty of teaching ancient, medieval or modern Jewish history to an age level of children who have never heard of the glory of Greece or the power of Rome can be attested by any teacher who has ever taught the subject. Teaching the history of a specific people through varying fortunes and circumstances requires an understanding of the milieu of each historical period. Dr. Gamoran introduced a convertible curriculum that postpones the study of history in order to overcome some of the pedagogic problems involved. Despite the technical difficulties of teaching Jewish history, however, the trend is overwhelmingly

discernible that Jewish religious schools are continuing to teach Jewish history in constantly increasing numbers. A partial explanation might be found in the readable textbooks on Jewish history by Rabbi Soloff which the Union of American Hebrew Congregations published for the intermediate age level.[40] His is the most frequently used series of textbooks in Reform religious schools.

One encouraging trend noticed in the curriculum situation is the increasing number of schools which are finding it possible to teach Hebrew. As noted previously, the proportion of children in Reform Jewish religious schools who take Hebrew has almost doubled in the past twenty-five years.[41] The average length of instruction given to Hebrew has likewise increased. While many problems remain with respect to the method and technique of teaching Hebrew to children who have had no previous contact with a foreign language, the trend is nonetheless clear that more and more schools are attempting to teach Hebrew.

Another encouraging sign to those interested in applying a method of progressive education to the Jewish curriculum is the emphasis being placed on extra-curricular activities. Capitalizing on the interest and needs of children in their specific age levels, these activities are relating Jewish living to the children's life. The trend of current teaching practice is to employ extra-curricular activities as teaching aids.

TEXTBOOKS

During the past quarter of a century, the Commission on Jewish Education made a tremendous contribution through the textbooks that it has edited and published. This survey shows that the textbooks published by the Union of American Hebrew Congregations, the parent body of the Commission on Jewish Education, are more frequently used than any other publisher's textbooks. The great improvement in Reform Jewish education in the last twenty-five years is unquestionably a tribute to the publications of the Commission on Jewish Education. Whenever it publishes a new textbook, it is quickly adopted by great numbers of schools. The publications are attractively edited and beautifully illustrated to appeal to the child's eye.

Some question arises regarding the Union's publications, as to whether "the horse pulls the cart or the cart pulls the horse." When one discovers that their publications are adopted eagerly and almost instantaneously, it is possible to understand why so much Jewish history is taught as the result of the Soloff series. If the Commission on Jewish Education were to bring out equally attractive textbooks on the subjects of Reform Judaism, Principles of Ethics, Ideals and Values, it is not at all far-fetched to conclude that schools would adopt such textbooks just as readily. Indeed, this survey points out that while schools fail

to follow the "convertible curriculum" put forth by the Commission on Jewish Education, they eagerly utilize the textbooks which the Commission publishes. In that way, they are unconsciously following the Commission's recommendations on curriculum as well. They use the textbooks, the teachers' books, and the methods endorsed by the Commission.

WORSHIP

This survey points out an encouraging trend in the emphasis presently being placed upon worship for children. Special children's services are being held in a great number of schools, not only on the Sabbath, but on holidays, festivals and sundry occasions throughout the year.

One might ask: Did children not worship before children's services were instituted? The reply is that they attended services, but whether or not they worshipped remains doubtful. The services they used to attend were adult services—services conducted for the congregation at large. Some sentimental values may have accrued by the presence of parents and children sitting together as a family side by side, but from the point of view of the children, it is doubtful whether they comprehended the language, theology or values included in the service. The trend, therefore, is to take children away from the adult worship service and to set up a special service for the children. Parents may attend, but the service, prayers, sermon

and music, and spiritual atmosphere are all geared to the children's level. The fact that so many congregations report a trend toward holding special children's services indicates that they are successful.

ADULT EDUCATION

The trend in Reform Jewish education is definitely to intensify the emphasis on teaching the adult. Reference has previously been made to extensive programs of adult education already under way. Although too early to evaluate its significance, the tendency toward intensified adult education gives promise of being the most constructive effort presently being made in Jewish religious education.

This survey further points out that adults are cognizant of their need of further Jewish education. Sisterhoods, Brotherhoods, P.T.A.'s, youth groups, and other organizations affiliated with Reform congregations are instituting study groups and classes of all types for the purpose of teaching Judaism.

The development of the Parent-Teacher Association, not only as a sponsoring agency for adult education but as a means of bringing parents and teachers in closer rapport, is another trend reported by this survey. More and more schools are forming Parent-Teacher Associations on the model of the public schools. The future success of the P.T.A. experiment will doubtlessly constitute a discriminating index to the effectiveness of the religious school.

The Union of American Hebrew Congregations has a Committee on Adult Education which, under the auspices of the Commission on Jewish Education, has prepared a program of adult study and published a number of valuable materials for such study. Books on Reform Judaism, on the Bible, on Jewish holidays and customs, on the Jewish religion, on the prayer book, on the Jewish contribution to civilization, on Jewish history, and other related subjects have been published. In addition, the Commission has organized the American Institute for Jewish Studies which encourages youth and adult education and issues certificates to those who attend a systematic course of at least ten sessions. As part of this work a series of essays have been prepared to observe anniversaries of outstanding personalities and events in Jewish life. These popular essays, together with questions and bibliography, are sent to rabbis throughout the country who institute such adult studies.

TEACHERS

Several trends can be noted with respect to the teaching situation in Reform Jewish religious schools.

First of all, the tendency is to pay teachers for their services in the school. Reform Jewish religious schools have gone past the stage of relying upon volunteers for teaching positions.

Moreover, the trend is to increase the pay of the teachers to the point where it is considered a worthy

and dignified profession. Gamoran reported in 1924 that in forty-nine cases the average pay per month per teacher was $11.55. This study shows that in all but the very small schools, the average monthly salary for teachers was higher.[42] The trend, therefore, is to pay teachers and to pay them more than they used to receive. So far as the salaries of religious school teachers are concerned, the argument that all salaries are inflated today and that consequently the reports of this survey do not indicate the *real* salary is invalid for several reasons. First of all, the salary of teachers, like those of other white-collar workers, increase at a notoriously slow rate, and secondly, 1924, the year with which the present salary rates have been compared, was not a depression year. The prices during the Harding and Coolidge days of "normalcy" were almost as high as today's. The trend, therefore, is unmistakably clear. Congregations are recognizing the financial responsibility they owe to those who give of their time and training to teach in Jewish religious schools.

Mention has already been made concerning the educational and Jewish background of teachers.[43] Although the trend indicates that teachers are better prepared today than they used to be, particularly in the area of their general education, it is also clear that a serious problem confronts schools of all sizes which try to procure teachers with an adequate Jewish background. In fact, it is possible to state that the

basic success or failure of the Reform religious school rests upon the quality of teachers attracted to religious school faculties.

This survey also indicates that schools are conscious of the ever-present problem of teacher training. Some schools are fortunate enough to be located near institutions of higher Jewish learning and can rely upon them to supplement whatever is necessary in the way of Jewish background. But the plight of the very small and small congregations has been overlooked; and if not entirely overlooked, it has certainly been neglected. Very small and small congregations are often in no position to institute adequate systems of teacher training. Some syllabi on teacher training and methods of teaching Bible and Jewish history were prepared by the Commission a few years ago. Seminars are arranged from time to time in various regions of the country which are intended primarily for the small communities. *The Jewish Teacher,* a quarterly journal, is published to circulate current teaching ideas among religious school staffs. This survey calls attention to a situation that is generally known but is not getting better: that the very small and small congregations must have immediate aid from the national Jewish bodies. The Union of American Hebrew Congregations should continue to expand this work as much as possible if the caliber of teachers is to be improved.

Medium and large congregations have their prob-

lems too. Cities like New York, Philadelphia, and Chicago have successfully deployed their UAHC Federations of Reform Synagogues as machinery for creating a teacher placement service. Their experience in dealing with a critical shortage in trained teachers focuses attention on the dilemma of Reform Jewish education: how can professional teachers give time and study to becoming duly qualified when their talents are used only on one morning of the week or two or three hours? At the present time there can be no such thing as a professional religious school teacher similar in academic training standards to the professional public school or high school teacher, for a religious school teacher cannot earn a livelihood teaching only one day a week. He must augment his earnings. The result is that he perforce considers his religious school teaching an avocation rather than his chief vocation. It is notoriously true that teachers are not paid what they are worth. This is likewise true among religious school teachers. All they can be given is a token payment for a "labor of love." Until Reform Jewish education drastically overhauls its whole concept of teacher procurement, congregations of all sizes will continue to be dissatisfied with an inadequate system of securing teachers for religious school positions. However, the national religious organization can hardly do this without more adequate support from the country as a whole.

When will Reform Jewry wake up?

FINANCES

We have already pointed out that the figure of approximately 25% of the congregational budget would be safe to estimate as the actual expenditure on religious education. In all too many cases the religious school has been considered a "stepchild" and its needs begrudgingly allocated by the Boards of Trustees. This survey has pointed out that the trend in congregational finances is to budget less than 10% to religious schools but actually to spend twice and in some cases as much as four times that amount on religious education.

When hard-headed businessmen who so often guide the destinies of a congregation recognize that Jewish education costs money, they will have a new sense of appreciation of its important value to the welfare and survival of the congregation itself. Though not always conscious of it, congregations are today spending more money on Jewish education than they realize. Whenever opponents of Reform Judaism point to the pathetically small percentage of income devoted to Jewish education, Reform Jewish congregations are not being fair to themselves if they do not realize the actual percentage of their congregational budget that is, in truth, devoted to Jewish education.

CHAPTER XIV

Recommendations and Conclusions

THE TRENDS pointing to the direction in which Reform Jewish education is moving may be used to formulate a number of recommendations as a basis for future discussion. If properly implemented, these recommendations would strengthen the educational structure of Reform Judaism and enable each individual school to do a more effective teaching job.

1. Many congregations are now engaged in building programs. They would greatly benefit if they would consult the Commission on Synagogue Activities of the Union. It has set up a consultative department on synagogue architecture and can advise congregations not only on school architecture but on design, classroom equipment, technical facilities, and other matters pertaining to efficient school construction.

The recommendations of this department for building and equipment rests firmly upon the needs of the individual congregation's educational program. That program inevitably determines the type of building structure. In view of recent architectural developments in functional planning, the Commission on Synagogue Activities can help the individual congregations in converting obsolete equipment into up-to-date efficiency.

2. A new effort should be made to standardize the curriculum of the Reform Jewish religious school. Hours of instruction should be uniform, the school opening at 9:30 A.M. on Sunday mornings and closing at 12:30 P.M. The age of Confirmation should be standardized at sixteen, corresponding to the end of the sophomore year in high school. With respect to revising the current curriculum, those ideas which are beyond the child's understanding should be postponed to higher grades. All our teaching should, as far as possible, be related to the child's daily experience. A carefully graded curriculum should be developed emphasizing religious values, principles of ethics, simple ideas of theology, current problems of Jewish life, and a functional approach to the requirements of living as American Jews. New textbooks, new project material and other teaching aids must be published to fill these basic needs of the curriculum.

3. In view of the trend in Reform Jewish edu-

cation toward extending the time of instruction beyond the hours of Sunday morning to week-day or week-end instruction, the name "Sunday School" should be dropped and the term "Religious School" be adopted and popularized in its stead.

4. With the trend noted by Gamoran and substantiated by this study, with respect to the smaller proportion of boys than girls attending Reform Jewish religious schools, the Commission on Jewish Education ought to investigate the situation and make specific recommendations adaptable to local situations. Children should be enrolled in religious school as early as possible.

5. In view of the problem faced by schools of all sizes, but particularly by the medium and large schools with respect to withdrawals and eliminations, the Commission on Jewish Education ought to make a study of definitive causes and thereupon initiate a national program for reducing the percentage of eliminations and withdrawals. In this connection, it would be helpful if the Commission made available to individual religious schools the best procedures for record keeping and proper accounting by which losses and irregularities are first detected. Medium and large schools which usually have a paid clerical staff are in a good position to utilize standard record procedures. The Commission would do well to remind such schools from time to time of the necessity for keeping records with maximal efficiency.

6. In view of the difficulty of teaching an adequate amount of Hebrew in one period on Sunday morning, Reform Jewish religious schools should make every effort to extend the time of instruction to weekday afternoons.

7. The Commission on Jewish Education should develop a prayer book for children's services—Sabbath, holidays, festivals, and sundry occasions; such a prayer book for children should articulate their yearning for spiritual desires in their own language and ideas.[44]

8. The Commission on Jewish Education should continue its work in the field of adult education. To the present material which it has already published, it should add works on Modern Jewish Problems, Jewish Sociology, Jewish Philosophy, and Problems of Jewish Parenthood.

9. The Commission on Jewish Education ought to institute a national program promoting a home library shelf of Jewish literature for every home identified with a Reform Jewish congregation. Such a program should be coordinated with "Jewish Book Month" sponsored each year by the National Jewish Welfare Board, as well as with promotions of the Jewish Publication Society, a non-profit educational organization interested in publishing literary, scientific, and educational materials. The Commission should be commended for the initial book-list that it has already published and should be encouraged to ex-

pand its program for building home library shelves.

10. In view of the promising achievement which the Parent-Teacher Association movement holds in store for the future effectiveness of the religious school, it is important that the Commission on Jewish Education concern itself with the P.T.A. movement. A special committee on Pre-School and Parent Education has been appointed by the Commission recently. This committee ought to develop the P.T.A. movement and promote it by means of program aids, study courses, appropriate projects and other purposeful activities.

11. In view of the desperate need for better trained teachers, the Hebrew Union College-Jewish Institute of Religion should establish extension colleges for teacher training. An encouraging sign in this direction is the type of school recently inaugurated in New York City and in Los Angeles, jointly sponsored by UAHC and the HUC-JIR. Similar extension colleges should be set up with the greatest dispatch in other metropolitan centers of Jewish life—Chicago, Philadelphia, Boston, Cleveland, Baltimore, St. Louis and elsewhere. In the meantime and in other cities where such extension colleges would be unfeasible, congregations should take steps to institute normal classes in conjunction with neighboring universities and colleges, whereby prospective teachers might take courses in general education at the university or college, take courses in Judaism and Jewish education

at the temple, and do practice-teaching under proper supervision in the religious school until such time as they are fully qualified teachers. For those congregations either too remote from a university or too small in size or resources to develop such a program of teacher-training on their own, the Union of American Hebrew Congregations should try to intensify its teacher-training program and develop further its correspondence school department modeled somewhat after the United States Armed Forces Institute (USAFI). Such an effort will help to meet the needs of the smaller or more isolated communities.

CONCLUSION

These, then, are some of the trends and recommendations which this survey has taught. A final conclusion is inescapable: congregations are taking more seriously than ever before the role of the religious school in assuring the survival of American Judaism. To be sure, much remains ahead in developing an adequate standardized curriculum, in improving textbooks, collateral reading, and positive attitude among adults; in preparing properly trained teachers, and in securing the wherewithal with which to finance an enlarged program of Jewish education. Nonetheless, this survey has not minimized the consecrated determination of those who administer the religious school, who earnestly seek to make it a dynamic institution of Jewish survival.

Perhaps the words of the Talmud were written for just such a juncture as today.

The day is short,
The work is great,
The Master of the household is urgent.
It is not incumbent upon thee to finish the work,
But neither art thou free to desist therefrom.

Footnotes

[1] The term Science of Judaism is a translation of the German *Wissenschaft des Judentums.* It refers to the systematic study of Judaism as a living and growing entity and as a sociological and historical unity. It ranges over the entire field of Jewish life and aims its investigations at all the phenomena and activities of Jewry in all ages and all countries. Its method of approach differs from the tradition method of previous ages, when a one-sided parochial, dogmatic dialectic was the only method of research employed. The Science of Judaism replaced this by systematic, critical and scholarly investigation and science. Although it remained the field of specialists, articles in periodicals and books written in the language of the countries in which the scholars lived enabled the Science of Judaism to become the universal possession of scholars everywhere. Without the Science of Judaism, it is doubtful whether Reform Judaism could have survived its birth pangs. See article, "Science of Judaism," *The Universal Jewish Encyclopedia* (New York, 1943), IX, p. 445.

[2] For a thorough historical treatment of the rise and development of Reform Judaism, see the standard work: David Philipson, *The Reform Movement in Judaism,* 2nd ed. (New York, 1931).

[3] The story of German Jewish immigration to the United States is well told by Lee J. Levinger, *A History of the Jews in the United States* (Cincinnati, 1949); by Ismar Elbogen, *A Century of Jewish Life* (Philadelphia, 1944); by Peter Wiernik, *History of the Jews in America* (New York, 1912) and by others.

[4] Merle Curti, *The Growth of American Thought* (New York, 1943), p. 368.

[5] Philipson, *op. cit.,* pp. 329–334.

[6] Such societies were the foundation of Congregations Har Sinai of Baltimore, Emanu-El of New York, Keneseth Israel of Philadelphia, and Sinai of Chicago. See Philipson, *op. cit.,* pp. 335–339; also articles in *The Universal Jewish Encyclopedia* under name of city.

[7] Philipson, *op. cit.*, p. 342.

[8] See "What He Created" by Emanuel Gamoran, Irving M. Levey and Emil W. Leipziger (Cincinnati, 1946).

[9] See B. Felsenthal and H. Eliassof, *History of Kehillath Anshe Ma'ariv* (Chicago, 1897), for the story of this congregation's early attempts at Jewish education.

[10] Herman Eliassof, "History of the Jews of Illinois," *Reform Advocate,* May 4, 1901.

[11] Parochial day schools were organized in connection with K. K. B'nai Jeshurun, Cincinnati, 1840; Rodeph Shalom Congregation, Philadelphia, 1841; Congregation Emanu-El, New York, 1845; Kehilath Anshe Mayriv, Chicago, 1853; Chicago Sinai Congregation, 1861, and elsewhere. See Hyman B. Grinstein, *The Rise of the Jewish Community of New York, 1654–1860* (Philadelphia, 1945), Chapter XII on Education.

[12] See Annette Temin, "The Hebrew Sunday School Society of Philadelphia," *Jewish Education,* VII, No. 2 (June, 1935) for important background on the history of the first Jewish Sunday school. See also article "Rebecca Gratz" in *The Universal Jewish Encyclopedia,* V, 86. Since no textbooks existed for a Jewish Sunday school at the time, Miss Gratz had to borrow a publication of the American Sunday School Union called *A Child's Scripture Question Book* and adapt it to her use, pasting little slips of paper over objectionable words or sentences. As soon as the idea took hold, Rabbi Isaac Leeser, minister of Mickve Israel, wrote a catechism text especially for the use of the pupils of the Sunday school, published in 1839. Another textbook was *Bible Questions,* written by a Miss Peixotto's sister, Mrs. Eleazer Pyke, composed of a rhymed series of questions and answers published in 1840 known as *Pyke's Catechism.* See "History of the Society," by Dr. Abraham S. Wolf Rosenbach, published in *The Hebrew Sunday School Society of Philadelphia, 1838–1913, Celebration of the Seventy-Fifth Anniversary, March 12, 1913* (Philadelphia, 1913), p. 16.

[13] See article by Emanuel Gamoran, "Two Decades of Education," *Liberal Judaism,* June, 1944, pp. 35–42; July, 1944, pp. 47–51.

[14] See article "Sabbath Schools" in *The Jewish Encyclopedia* (New York, 1905), X, 602–603.

[15] The influence of Christian Sunday schools on Jewish education has never been adequately acknowledged by Jewish historians. Christian scholars have produced a voluminous literature on the history and development of the Protestant Sunday school. The following competent works provide valuable information on the early growth of the Sunday school movement

prior to the time that Reform Jewish education adopted this institution to serve its own needs: Clarence H. Benson's *A Popular History of Christian Education* (Chicago, 1943) is a conservative study with a useful bibliography; Edmund M. Fergusson's *Historic Chapters in Christian Education in America* (New York, 1935) gives another brief account; and Edwin W. Rice's extensive recitation *The Sunday School Movement, 1750–1917*, and the *American Sunday School Union, 1817–1917* (Philadelphia, 1917) includes excellent illustrative material. The standard evaluations remain: Frank G. Lankard, *A History of the American Sunday School Curriculum* (New York, 1927); Arlo A. Brown, *A History of Religious Education in Recent Times* (New York, 1923); Benjamin S. Winchester, *Religious Education and Democracy* (New York, 1917); Marianna C. Brown, *Sunday School Movements in America* (New York, 1901); H. F. Cope, *The Evolution of the Sunday School* (Boston, 1911), and H. Clay Trumbull, *The Sunday School, Its Origin, Mission, Methods, and Auxiliaries* (Philadelphia, 1896).

Older, interesting and reminiscing records deserve consideration. See John H. Vincent (Chautauqua founder), *The Modern Sunday School* (New York, 1887); William H. Candler, *History of Sunday Schools* (New York, 1880); William H. Watson, *The First Fifty Years of the Sunday School* (London, 1872), and Lewis G. Pray, *The History of Sunday Schools and of Religious Education from the Earliest Times* (Boston, 1847).

Particular Protestant monographs, as fine examples to study, are: Addie G. Wardle, *History of the Sunday School Movement in the Methodist Episcopal Church* (New York, 1918); Clifton H. Brewer, *A History of Religious Education in the Episcopal Church to 1835* (New Haven, 1924), and Lewis J. Sherrill, *Presbyterian Parochial Schools, 1846–1870* (New Haven, 1932). Hugo Hartshorne, "Forty Years of Protestant Education," *Religious Education* (Sept., 1944), 266–272 presents a concise comparative essay summarizing the field.

Helpful for understanding is J. A. Burns and B. J. Kohlbrenner, *A History of Catholic Education in the United States* (New York, 1937). The gradual revolt against sectarian teaching in public schools is traced in S. W. Brown, *The Secularization of American Education* (New York, 1912); Burton Confrey, *Secularism in American Education, Its History* (Washington, 1931); Ward W. Keesecker, *Laws Relating to the Releasing of Pupils from Public Schools for Religious Instruction* (Washington, 1933), and in the monumental work of Richard J. Gabel, *Public Funds for Church and Private Schools* (Washington, 1937). Biographical studies contributing capably are Guy Kendall, *Rob-*

ert Paikes: The Man and His Work (New York, 1899), and John C. Power, *The Rise and Progress of Sunday Schools* (New York, 1871). A typical life of early missionary agents of the American Sunday School Union on the frontier is B. Paxson Drury, *Experiences and Labors of Stephen Paxson* (Philadelphia, 1882).

[16] Miss Miriam Gratz Mordecai, great-niece of Rebecca Gratz, delivered an address at the seventy-fifth anniversary of the Hebrew Sunday School Society of Philadelphia, in which she quoted from a letter written by Rebecca Gratz on Feb. 25, 1838: "I am just now, my dear sister, much interested in the establishment of a Sunday-school for the children of our congregation. . . . We have never yet had a Sunday-school in our congregation, and so I have induced our ladies to follow the example of our religious committees."—*The Hebrew Sunday School Society of Philadelphia, 1838–1913, Celebration of the Seventy-fifth Anniversary, March 2, 1913* (Philadelphia, 1913), p. 6.

[17] Emanuel Gamoran, "Recent Tendencies in Education and Their Application to the Jewish School," *Yearbook,* Central Conference of American Rabbis, XXXIII, p. 319.

[18] Abraham N. Franzblau, "Toward the Reorientation of Jewish Religious Education," *Yearbook,* Central Conference of American Rabbis, XLVI, reprint, p. 3.

[19] Abraham N. Franzblau, "Toward the Reorientation of the Jewish Religious Education," *Yearbook,* Central Conference of American Rabbis, XLVI, reprint, p. 18.

[20] Samuel M. Blumenfield, "Some Aspects of Adult Jewish Education," *Jewish Education,* X, 3, p. 156.

[21] Quoted by David de Sola Pool, *American Hebrew,* September 28, 1945.

[22] Amos 8:11.

[23] Prov. 4:10–13.

[24] Gamoran, Emanuel, *A Survey of 125 Religious Schools* (Cincinnati, Union of American Hebrew Congregations, 1925).

[25] *Ibid.,* p. 13.

[26] For a complete study of current practice in Confirmation classes, see the survey of Albert T. Bilgray and others, *Confirmation Practices in Liberal Jewish Congregations* (Chicago, Central Conference of American Rabbis), 1946.

[27] Gamoran, *op. cit.,* p. 6.

[28] *Ibid.,* p. 7.

[29] *Ibid.,* pp. 8–11.

[30] Throughout Gamoran's study, he was careful to note the number of schools for which information was available, whenever less than the total 125 questionnaires could be used. For example, *passim,* p. 7, "A study of

113 schools showed that the average attendance per school was 145.6, or 84.4%"; p. 13, "A study of 117 cases showed that the average time of instruction is 1.9"; p. 16, "Out of 106 cases for which information is available 41 said that they had parents' associations and 65 said they did not"; p. 17, "Out of 120 cases for which information is available, 81 teach Hebrew and 39 do not."

In translating the absolute figures into percentages of Gamoran's curriculum summary on pages 21 and 22, the assumption is here made that Gamoran based it on the total of 125 returns, the total number of schools for which information was available. In view of the fact that he always indicated the precise number of schools whenever it was less than the total 125, it is reasonable to assume that he based his summary on the total 125 schools.

[31] *Ibid.*, p. 19.

[32] Gamoran, *op. cit.*, p. 28.

[33] *Ibid.*, p. 32.

[34] Hertz, Richard C., *The Rabbi Yesterday and Today* (Cincinnati, 1943), pp. 16–22.

[35] *Ibid.*, p. 16.

[36] Gamoran, *op. cit.*, p. 34.

[37] Resolution adopted by Executive Board, Chicago Federation of the Union of American Hebrew Congregations, June, 1948.

[38] See Chapter VII, pp. 67ff.

[39] See Chapter VIII, pp. 83–87, Tables 9a-d.

[40] See Chapter VIII; see Tables 9b and 9c.

[41] See Chapter VIII, p. 88.

[42] See Chapter X, p. 103.

[43] See Chapter X, pp. 105ff.

[44] One booklet of children's prayers has already been published, *In God's Way,* by Hortense F. Hahn.

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A SURVEY OF RELIGIOUS EDUCATION IN AMERICAN REFORM JEWISH CONGREGATIONS

being made by

RABBI RICHARD C. HERTZ

to be the basis of a Doctoral Dissertation

NORTHWESTERN UNIVERSITY

DEPARTMENT OF RELIGIOUS EDUCATION
PROFESSOR FRANK MCKIBBEN, *Chairman*

CONGREGATION .....

ADDRESS .....

CITY ..... STATE .....

RABBI .....

INFORMATION FURNISHED BY .....

ADDRESS .....

Please fill out this questionnaire as accurately as possible. The accuracy of your replies will determine the value of this study. If you cannot answer some of the questions, omit them. All information will be treated confidentially. Your helpful co-operation will be appreciated.

PHYSICAL FACILITIES

1. Where is your school conducted? Please check:

   ..... Separate School Building
   ..... Basement Vestry
   ..... Community House
   ..... Private Home
   ..... Other facilities used for school purposes

2. Number of classes? ..... Number of rooms? .....

3. Total seating capacity of all classrooms .....

4. What kind of seating facilities do you have? Please check:

   ..... Movable
   ..... Fixed
   ..... With writing desk or arm
   ..... Without writing desk or arm
   ..... Each unit for single child
   ..... Each unit for more than one child

5. What assembly facilities do you have? Please check:

   ..... School Auditorium
   ..... Temple Proper
   ..... Room with removable partitions
   ..... Classrooms convertible into assembly
   ..... Other facilities

6. What is the seating capacity of a children's assembly? .....

7. Do you have facilities for:

   ..... Stage for dramatics
   ..... Mimeograph for newspaper
   ..... Arts and Crafts Room
   ..... Gymnasium
   ..... Movie projector
   ..... Other equipment

8. Is your congregation *now* planning a building program to augment your religious school facilities? .....

ORGANIZATION

9. How long is the school year? (no. of weeks) .....

10. During what hours is your religious school meeting? .....

11. When does the school meet? Please check:

..... Saturday
..... Sunday
..... Week-Day

If school meets both on Saturday and Sunday, indicate what grades meet each time: .....
.....

12. Have you an additional session for the Confirmation class? ...
Please specify day of week and time: .....

13. Do you have any prerequisite requirement for Confirmation as to age? ..... Grade in school? ..... Other .....
.....

14. When does the high school or post-Confirmation department have its class sessions? .....
.....

15. Do you have a youth group? ..... How often does it meet? Please check:

..... Day of week or month
..... Time of meeting
..... Place of meeting

16. Do you have a *paid* youth leader or adviser? .....
Full-time ..... Part-time .....

ATTENDANCE

17. Give the enrollment by grades, noting the number of boys and the number of girls in each class:

	BOYS	GIRLS	TOTAL
Nursery			
Pre-Kindergarten			
Kindergarten			
Grade 1			
Grade 2			
Grade 3			
Grade 4			
Grade 5			
Grade 6			
Grade 7			
Grade 8			
Grade 9			
Grade 10			
Grade 11			
Grade 12			
Totals			
		TOTAL ENROLLMENT	

Please draw a line under the Confirmation Grade

18. How many new pupils did you admit last year (all grades)? . . . . . How many pupils of the school dropped out (all grades)? . . . . . .

19. What is the average percentage of attendance that your school maintains? . . . . . %.

CURRICULUM

20. Give the curriculum of your school by grades. If you prefer, attach a typewritten copy of your curriculum giving subjects and textbooks used in each grade.

GRADE	SUBJECT TAUGHT	TEXTBOOK USED
Kindergarten		
Grade 1		
Grade 2		
Grade 3		
Grade 4		
Grade 5		
Grade 6		
Grade 7		
Grade 8		
Grade 9		
Grade 10		
Grade 11		
Grade 12		

Hebrew:

..... Required of all pupils
..... Optional
..... Number of pupils taking Hebrew
..... How often does class meet?
..... Textbook used
..... Number of years pupils take Hebrew

21. Do you have a teacher specializing in any of the following extra-curricular activities? Please check:

..... Dramatics
..... Arts and Crafts
..... Newspaper
..... Choir
..... Scouting
..... Debating
..... Stamps
..... Photography
..... Audio-Visual Aids
..... Other types

22. When do you hold special children's services? Please check:

..... Sabbath	..... Chanuko
..... Rosh Ha-shono	..... Purim
..... Yom Kippur	..... Passover
..... Sukos	..... Shovuos
..... Consecration	..... Confirmation
..... Thanksgiving	..... Other occasions

23. What percentage of your school enrollment generally attends these children's services? .....%

YOUTH AND ADULT EDUCATION

24. Please fill in the following table describing the various study groups, adult courses, etc., given in your congregation.

GROUP	TITLE OF COURSE OF STUDY	FREQUENCY OF MEETING	AT-TENDANCE	TAUGHT BY
Sisterhood				
Brotherhood				
Adult Study Class				
Teacher Training				
P. T. A.				

25. Explain briefly any feature of your Youth and Adult Education program not covered by the above chart:

.....

.....

.....

TEACHER PERSONNEL

26. Please fill in the following chart regarding your teachers.

NAME	APPROX. AGE	MONTHLY SALARY	COLLEGE BACKGROUND AND DEGREES	EXTENT OF JEWISH BACKGROUND	NO. YEARS TEACHING IN RELIGIOUS SCHOOLS

27. Is any form of teacher training available in your community to help train teachers, supply your school with teachers, or otherwise help meet your teaching needs? Please specify:

.....
.....

28. How often do you conduct regular teachers' meetings and conferences? .....

.....

29. Is there a principal other than the rabbi in your school? .....
Please specify: .....
.....

FINANCES

[NOTE: *Religious school budgets heretofore have always included merely the sum allocated to the school other than the actual expenses borne by the temple budget, such as the rabbi's salary, secretary, janitor, light, heat, telephone, etc. In this survey we are striving to find out the actual cost of religious education in your congregation. Hence, the need for prorating the* real *costs in figures requested.*]

30. What is your congregation's annual budget? $.....

31. What is the religious school's portion in that budget? $.....

32. Please give the break-down of disbursement in your religious school budget:

$..... Principal's salary
..... Total teachers' payroll
..... Supplies
..... Clerk, librarian or other salaries
..... Postage
..... Textbooks
..... Audio-Visual Aids
..... Special equipment to be purchased
..... Miscellaneous
.....
$ TOTAL

33. How much of the following is properly chargeable to the religious school?

[NOTE: *This estimate is necessarily arbitrary unless you have already broken down the figures in your budget and have them available. For example, some estimate that ¼ the rabbi's time is taken up with the religious school; others, estimate 1/10. Similarly, some estimate that ⅓ of the secretary's time is taken up with the school; others estimate ¾. And so on. Please give your estimates in terms of dollars.*]

$..... Prorate of rabbi's salary
..... " " " secretarial services
..... " " " janitorial
..... " " " heating, lighting
..... " " " telephone
..... " " " general maintenance
..... " " " mortgage interest
..... " " " insurance
..... " " " other costs
.....

34. Do children of members of the congregation pay tuition? .....
If so, how much? (Annually) $.....

35. Do you exclude children of non-members from the religious school? ..... If not, how much tuition do they pay? (Annually) $.....

GENERAL QUESTIONS AND SUMMARY

36. Have you a Parent-Teacher Association? ..... If so, please check:

..... Number of members
..... Amount of dues
..... Number of meetings during year
..... Special activities (please specify):

.....
.....

To what extent do you feel it to be effective as a liaison between religious school and the home? .....
.....
.....

37. What are some of the outstanding problems in your school which are not yet solved to your satisfaction? Please check:

..... Organization
..... Curriculum
..... Textbooks
..... Collateral reading
..... Teacher training
..... Physical facilities
..... Others

38. Where do you feel the greatest progress in Jewish education has been made in your congregation? .....
.....
.....

39. What do you consider the most encouraging signs in Jewish education in Reform congregations? .....
.....
.....

40. What major changes or improvements do you feel should be attempted in the next ten or fifteen years? .....
.....
.....

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